

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 15, 1915

NEW SERIES, VOL. XVII, NO. 28

KINGDOM BRIEFS

Rev. R. A. Cooper goes from Canadian to become pastor of Second church, Amarillo, Texas.

Next week is the time for the encampment at Hattiesburg. They are going to make it worth while to everybody.

We received a copy of the resolutions passed by the First church, Baltimore, about the retiring pastor, Dr. Robt. Stuart McArthur. They could not be other than complimentary.

The Japanese government has passed a law forbidding religious instruction or religious exercises in public or private schools; it is not to be enforced for ten years. This is a case of being crazed with a new idea. It is to be hoped that they recover from it before ten years are up.

The North American Review advertises a series of articles on "The Man Jesus." The advertisement is ridiculous on its face in that it says of the author, "She has told what He believed and did rather than what He is reported to have said." How did this genius find out anything about Him except what was "reported?" The presumption of some twentieth century parvenues is astounding.

At the Tabernacle Bible Conference several years ago Dr. Len G. Broughton remarked that work of that kind could not be run within denominational lines. Recently he seems to have undergone some change of mind, as the following quotation indicates: "Dr. Broughton said he had been 'cured of an independent church.' He said that he believed in carrying on Christian work along the regular organized channels. 'And I believe that "independentism" has seen its day. If ever there was a place where a church could prosper and be independent, it is in London—a city of 8,000,000 people. But I believe the independent church has seen its day there.'"

A picture in one of the illustrated magazines shows a woman in Belgium walking past a German guardsman and leading a little boy or five or six years of age. The child turns and, sticking out its mouth at the German, makes a face at him. The mother has a look of settled resentment. The picture is called "Unconquered." It is amusing from one angle, but ones pity is aroused by the hate that is evidently provoked by conditions in that country. War is a breeder of hatred, a destroyer of the noblest and finest feelings in the human breast. It brings to mind the evenings of childhood at mother's knee when we listened to the tales of wrong done by "Yankees" who overran our own State and disregarded, many of them, every sentiment of humanity. How our cheeks burned and our eyes filled with hot tears. Let us thank God that it is long past and pray Him to deliver us from war with its long and blighting heritage of hatred. May He soon send us the promised era when nations shall learn war no more, but people shall turn their swords into plowshares and spears into pruning hooks.

ENCAMPMENT

The South Mississippi Baptist Encampment will afford you the opportunity—

First, To become a more intelligent and consequently a more useful Christian;

Second, To begin work in our teachers' training course, or to pursue that work if already begun;

Third, To receive a certificate of recognition for the study done during this week for which you will receive credit toward the completion of the book studied;

Fourth, To learn enough about teacher training to organize a class in your own church;

Fifth, To complete the new B. Y. P. U. Manual under the instruction of the man acknowledged to be the livest B. Y. P. U. man in America;

Sixth, To learn enough in your study of young people's work to organize a B. Y. P. U. in your own church;

Seventh, To study and to see demonstrations in beginner, primary and Junior departmental Sunday School work under the supervision of a specialist;

Eighth, To hear the dean of the Sunday School Board's field secretaries in a series of addresses on "Modern Sunday School Methods;"

Ninth, To become more familiar with the work of the W. M. U.;

Tenth, To complete a mission study course taught by a representative of the Foreign Mission Board;

Eleventh, To take part in the pastors' conference one period each day;

Twelfth, And as a special feature of the encampment, to hear Dr. L. R. Scarborough, president of the Southwestern Baptist Theological Seminary, deliver a series of addresses that will be interesting and profitable to all.

There will be a pastors' conference every morning, sunset services every evening, specially attractive music, and afternoon excursions and entertainments, besides the classes and addresses and sermons by those whose names you see on the program. Reduced rates on all railroads on the certificate plan. Get your receipt when you buy a ticket and have them validated at the encampment before you leave.

Rooms and board at the Woman's College for \$1.00 a day or \$5.00 for the week.

Bring your Bible and your friends.

Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, will deliver the series of lectures at the Northfield Conference this summer, one on Hebrews and another on the Acts of the Apostles. He is one of our most fruitful and efficient authors.

We are glad that Dr. R. W. Hall has announced as a candidate for floater senator from Hinds county. The State needs good men at the Capitol building.

Dr. M. O. Patterson has resigned the care of the church at Magee. This is a good church that wants a pastor for half time.

Pastor Chas. W. Orrick held a meeting with his church at Mt. Olive last week, the Clarke College quartet assisting. Brother J. E. Byrd reports that the meeting was a good one.

Rev. Wm. F. Roberts, formerly pastor at Grenada, is now at Slater, Mo., where he and the church have planned a modern building with ample and excellent accommodations. This is the way he begins his fifth year.

Many visitors to the Blue Mountain Encampment expressed sympathy with Secretary Perrin H. Lowrey, who has just returned from a stay in a Memphis hospital where he underwent a successful treatment for a serious throat trouble.

The new song book, "The Herald," was used in the meetings at Blue Mountain with great success. Many congregations will want to secure the book for their own use. Prices may be had on application to The Baptist Record, Jackson, Miss., who carry a big stock of the books on hand.

Dr. C. C. Pugh assisted Pastor Metts, in a meeting in Bomar avenue church, Vicksburg, and then Dr. Brame, of the First church, assisted for a week. He says the outlook there is good. They expect to have a tent meeting for three weeks in September, conducted by the Baptists of the city.

A county health officer remarked this week that there was probably only sixty per cent of the sickness today in Mississippi that there was five years ago. The business of doctors is drying up and the doctors themselves deserve the praise for it, for they have preached and practiced sanitation and preventive medicine with good results.

Dr. M. E. Dodd, of Shreveport, sends us an announcement (pamphlet) of the "Gaillard Sporting Club Tournament," on which he has written, "This does not look good for dry Mississippi. It looks more like a liquor magazine." We quite agree with him, for in it are found nine full pages of liquor advertising. It is hard for us to clean up those towns that border on Louisiana. The tournament is in Natchez, of course.

"Ideals for the Mississippi Woman's Missionary Union" is the name of a booklet by Miss Margaret McRae Lackey, which is published by the W. M. U. of Mississippi. At first blink this publication appealed to us, for it says, speaking of The Baptist Record, "In order to grow we must know. Too many of us, shut in by our surroundings, have little knowledge of what is going on in the big outside world, save through the newspapers." A copy may be obtained by sending a post card to Miss Margaret Lackey, Jackson, Miss.

THE FIELD GLASS

A GREAT REVIVAL.

J. B. Searcy.

The home mission evangelistic campaign came to Little Rock and began work May 23rd. All the churches reported good meetings. We had at Cedar street church Rev. J. W. Hickerson, who formerly was pastor at Durant, Miss., and his intelligent consecrated wife, formerly Miss Florence Robbins, of Hillman Institute. They spent four Sabbaths with us in a tent meeting in our church yard. Hundreds were in attendance from day-to-day and listened with deep interest to the message of Brother Hickerson.

He has absolutely no methods of conducting a revival. He simply reads the Scriptures or has members of the congregation to read them and he explains the meaning. He is fearless in his denunciation of sin and dares to preach the whole truth whether men will hear or whether they will not hear.

Sister Hickerson took the training course at Louisville Seminary and is a splendid evangelistic worker and a good theologian. She is untiring in her efforts to rescue the perishing. Two very remarkable conversions occurred during this meeting. One was a Jewess, about whom an article appeared in last week's issue of The Record. The other was an old lady 65 years old.

There were eight accessions to the church the last night of the meeting—seven for baptism. Among those that joined the last service were five grown men. There were seventy accessions to the church during the meeting—fifty-one for baptism and nineteen by letter. Nearly all who professed faith in Christ united with the church.

A revival began in Cedar street the first Sunday of the new year and we had eighteen accessions that week. We were prepared to expect great things, but our expectations were more than realized. The Lord be praised.

ESSENTIAL.

The Christian is not under law but under grace, saved by grace through faith; justified by faith and not by the deeds of the law, and yet cannot be saved apart from the law. If it were not for the law there would be no knowledge of sin. There being no knowledge of sin, there would be no repentance, no felt need of a Savior, no call for faith and no salvation. Rom. 7:7, "What shall we say then? Is the law sin? God forbid. Nay I had not known sin but by the law, for I had not known lust except the law had said thou shalt not covet." But sin taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead." "For I was alive without the law once but when

the commandment came, sin revived and I died." And the commandment which was ordained to life I found to be unto death. For sin taking occasion by the commandment deceived me and by it slew me." "Wherefore the law is holy and the commandment holy and just and good." "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good that sin by the commandment might become exceeding sinful. For we know that the law is spiritual, but I am carnal, sold under sin."

We are saved by grace, but could any rational being be saved without the law?

"The sting of death is sin and the strength of sin is the law."

The Holy Spirit applies the law, which brings sin to life in all of its force and horrible aspects. For without the law sin was dead, that is the sinner feels safe and undisturbed about the future, and his accountability to God. But when through the application of the law, by the Holy Spirit sin is brought to life, then it is that the sinner's awful conflict begins, wherein he is made to exclaim, "What must I do to be saved?"

"O wretched man that I am! Who shall deliver me from the body of this death?" The gospel, and the gospel only, is his hope, which brings joy and peace and enables him to say, "I thank God through Jesus Christ our Lord."

J. R. SAMPLE.

BIBLE TRAVELOGUES.

It has been my privilege to spend more than a year in my native State giving Bible travelogues, illustrated talks on the Bible and Bible lands. I call the work "Pictorial Educational Evangelism." My object is to teach the Bible, to make Bible places and characters real. The pictures are of the best quality, brought from Jerusalem. For two years I have been giving my entire time to this new line of work, and the large audiences that have been the rule and the deep interest manifested are sufficient proof of the value of this kind of work. I have spoken about four hundred times in Mississippi, not only to churches, but to Sunday Schools, missionary societies, B. Y. P. U. organizations, colleges, and many public schools, and in nearly every instance I have been received with cordiality and sometimes with heartening enthusiasm. Few things can aid a public man as much as appreciation and intelligent sympathy.

I have been greatly impressed with the changes that have come in Mississippi since I graduated at Clinton (1874) and left the State as a permanent resident. Time would fail me even to mention them all. What encouraging changes in the ministry, in number, in preparation, in capacity for work and in larger vision. I could mention not a few

worthy examples. What vital factors Mississippi College and the seminary have been in this work. The church building has almost kept pace with the remarkable material progress of the State. Splendidly equipped, up-to-date houses of worship are no longer the exception, but are fast becoming the general rule in the cities and towns, and the good example is spreading to the country. No house of worship ought to be built today without considering the needs and the possibilities of the Sunday School. This would revolutionize many a country church, and some of them are catching the new vision. Neglect the nursery and the family cannot fail to suffer.

The children and young people of Mississippi have charmed me, beginning with Blue Mountain, where I spent a week, speaking to more than five hundred each night. How the public schools have improved, and what strides they are still making! The hope and the best asset of the State are here. These schools draw me irresistibly, and wherever I go I seek them out and do what I can to give them the benefit of my experience and observation in travel. If one can properly combine instruction and entertainment, what listeners they are, from the high school down to, or rather I should say, up to the kindergartners. In one town that was a forest of pine trees thirty years ago, and where the whistle of an engine had never been heard, I found twenty-five hundred young people in the public schools, and it was my joy to speak to nearly all of them, though it meant six talks in as many different rooms or sections of the town.

Many other things might be said, but better be too brief than too prolix. I never appreciated my native State as I do now. She has wonderful possibilities, and her future is just as bright as her people are willing and determined to make it.

Since leaving Mississippi, two months ago, I have been very busy in Tennessee and Kentucky, where I am having splendid audiences and much interest manifested. In Jackson, Tenn., the papers said we had a thousand present on Sunday night, in the great auditorium of the First Baptist church where Dr. Luther Little, a Mississippi boy, is the efficient and popular pastor. I am starting soon to Baltimore, my home town, where I am to supply the pulpit of the Eutaw Place Baptist church for seven Sundays, the sixth time I have performed this service, beginning in the summer of 1879. With the editor's consent, I may send a few lines from there.

JOHN H. EAGER.

Jasper Caughman, son of Rev. L. J. Caughman, of Mendenhall, died on the seventh of this month, after a long spell of fever. His home was at Tylertown. Our sympathy is with our beloved brother in his sore bereavement.

W. A. Sullivan did the preaching in a meeting at Soso, Jones county, last week. It was a great revival. Twenty-two were baptized. L. D. Bassett is pastor.

NATIONAL PROHIBITION.

In a meeting of New York liquor men, David M. Newberger, of the American Civic League, denounced William J. Bryan and Billy Sunday as hypocrites, bigots and character assassins. He said, "If you are Republicans, see that your leaders pledge the representatives and congressmen to protect your interests and if they will not, go over to the other side." Mr. Newberger made the startling announcement that he had predicted two months ago the resignation of Secretary of State Bryan. He named as the foremost enemies of the liquor interests, Bryan, Hobson and Sunday.

At the Chicago convention, "We pledge ourselves to support only such men for president and Congress as are in favor of the prohibition of the liquor traffic." Why not? The liquor interest vote as one man; they have no politics outside their interests or business and they never take anything for granted but have a pledge from the candidate, and should we not act with as much judgment?

The past year the progress of the worldwide movement has been marvelous. To some of us it seems like the tremendous momentum of all the long slow years which preceded. The year 1914 saw such a change in general public sentiment and such a revolution in the policy of states concerning the liquor traffic as was never before witnessed. The change of attitude on the part of scientific men and men of business, with the new and larger knowledge which has been spread over the world, accounts for the curtailment of drink in Great Britain, because of war's demands, for the prohibition of absinthe in France as a necessity to the nation, for limitations of drink in Germany, for national prohibition of about all intoxicants in Russia, and for the steady success of prohibition states here in our own country until eighteen of them carry the prohibition flag, and several more will soon rally around them, and the slogan of the "National Prohibition" is heard in the National Capital from every point of the reform compass.

The responsibility lies with the voter, some men will turn traitors after elected, for which you are not responsible. Do not cast your vote for any man that drinks liquor or treats others to obtain their votes, and is not in favor of the suppression of the liquor traffic or for any openly immoral man. The ballot is a sacred trust, use it as God would have you use it, cast it for men that will cast their votes for God and home and humanity, from constable to president.

When we do this we will have national prohibition of the liquor traffic, one of the greatest trusts in the world, with the National Government to help enforce the law.

If I live five years longer I will see the ultimatum I have been striving for the last thirty years.

W. H. PATTON.

Shubuta, Miss., June 25, 1915.

MORE ABOUT BAPTIST DOCTRINES.

You say the doctrine may be stated differently by different writers and speakers, and so it is. For example: I saw one Baptist preacher sit down on the pulpit during his sermon and make this assertion: "I believe that Jesus Christ is my Saviour, and because of that faith, I am saved eternally; no matter what I do or do not do the rest of my days, my salvation is sealed."

I recently heard quite a prominent one say in his sermon: "We will never get to heaven by living the Christian life." Leaving his hearers to expect admission even though they do not live the Christian life. Now, Doctor, it is believed by many, that those preachers who reach that limit are Martinities; teaching what Baptists in general do not endorse. I don't know just what the difference is between the followers of Martin and the regular Missionary Baptists, therefore I cannot say they are Martinities. But the article under discussion, coming from the editor of Sunday school literature, and your disposition to justify rather than to criticize the editor of the Quarterly, lead me to believe that what might be termed unconditional perseverance is generally held and taught by Baptists.

As for the 89th Psalm, in which you attempt to anchor the doctrine, it seems to refer to the spiritual kingdom to be established in the line of David with the Messiah at its head, and not to individual salvation.

There can be no doubt as to the passages referred to by the fathers in the above quotations, referring to individual salvation. Nothing is taken for granted here.

You suggested that probably I left out some of the editor's conclusion that might clear up his meaning. Certainly, nothing that might be said could clear up or even modify the idea he sets forth, he says plainly, that: "The doctrine does not prevent us from sinning." "That the sin of the Christian is just as bad as that of the sinner." That the doctrine means much more than being able to live a sinless life from the day of regeneration to the day of death would mean. It means that we who are saved will never perish, but shall have eternal life.

"Sin may mar our lives but it cannot destroy our souls."

Such reasoning brings us to this conclusion: A and B are living amid the same temptation. A accepts Christ as his Saviour but B does not. A subsequently yields to temptation and commits the same sin that B commits. Both die in the very act of committing the same sin; A is saved, but B is lost.

While the editor of the Quarterly says that: "This doctrine does not give the Christian license to sin," which is true; but suppose he takes the license or liberty to do so? The editor says: "He is saved just the same." You say that it does not destroy his sonship; which is the same in substance; but what saith the Scripture? Ez. 18:24-26; John 15:6.

When Methodism came into existence, the Five Points of Calvinism had the day in America, but she has succeeded in driving four of those points practically from the field and today not to be found anywhere, a denomination of any consequence that teaches the system as a whole. Final perseverance is the fifth and last point, and it will have to go the way of the other four. Inasmuch as the doctrine as taught today is so very far from the teachings of the Scriptures and from the early Baptist fathers, you need not be surprised at one wanting to know if Baptists in general endorse certain teaching. I feel no bitterness whatever in my heart towards the Baptist denomination, but I do feel Scripturally bound to challenge and refute any and all erroneous teaching, and especially that which is so obstructive to moral and religious development and so destructive to man's immortal soul. I only hope and pray that ere long, our Baptist friends will return to the paths their fathers trod. Go back to 1679 and repudiate the encroachments of Calvinism; back to 1640 when immersion was adopted as the one mode of baptism in the place of the Scriptural mode of sprinkling, so long practiced by Baptists and others; back further still and renew the custom of your fathers, of baptizing infants and give them their proper place in the church. Then we will have throughout the Southland two great denominations, the only difference between which is, one is congregational in government and the other episcopal.

H. G. ROBERTS, Methodist Pastor.
Coldwater, Miss.

T. A. J. BEASLEY'S EVANGELISTIC INSTITUTE.

I attended the "institute" at Ecra this week. There were in all twenty-one preachers present. Brother Beasley is a "born teacher." He carried the class through "Winning to Christ," carefully outlining and studying every chapter. He also carried them through the Acts of the Apostles, studying carefully every important text and its setting and tracing Paul's missionary journeys from first to last. He outlined every study on the blackboard. The brethren prayed and studied, confessed to each other, asked each other's help, and rejoiced together as they fed upon God's Word and felt His Spirit's power. It was, in my judgment, one of the greatest helps to the young preachers that could have been devised. They all voted to have a month's study next year. I never saw more evident humility, deeper consecration, or greater desire to know God's will and Word, manifested in all my life. Would to God that we had more men who could, like Brother Beasley, get young preachers to study, and could lead them so well.

E. L. WESSON.
New Albany, Miss.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WHO CARRIES THE LOAD?

In another part of the paper is published this week a set of resolutions introduced at the meeting of Baptist editors in Houston and by them referred to a special committee for consideration and report next year. The author of the resolutions is Dr. S. M. Brown, editor of the Word and Way, and one of our most vigorous thinkers and trusted workers. It is the first effort on the part of the paper men to divide the financial responsibility which has become with many exceedingly acute. It may not receive endorsement from the editors themselves and may not appeal to the denomination as the proper way altogether to correct an abuse; but it will certainly serve to call attention to a condition which is in many ways unjust and unchristian.

The special suggestion in these resolutions is that the Sunday School Board share the volume of its business and the profits therefrom with the publishers of our denominational weeklies. This probably arose from two facts: first, that the Sunday School Board is engaged in a work of the same kind and, second, that it is the only board that is financially profiting by its business, or in position to do so. The resolution does not specify what arrangement is to be made; that was left to be studied over and worked out. Of course no Baptist publisher wishes an arrangement that would embarrass the board, but only such as would enable it to do a larger work. We rejoice in the great work it is doing and in the financial support it is receiving. If we can help to make it bigger and better we stand ready to co-operate. We shall be glad to do this as far as possible without any compensation.

But the Sunday School Board is not alone in its dependence upon the denominational papers. The Foreign Mission Board, the Home Mission Board, the State Convention Board, the colleges and the hospitals and the orphanages, all have the use of the paper and are largely dependent upon it for their usefulness and their very existence. A few of these have some paid advertising, but all of them have the constant use of the paper at a cost of nothing to themselves, but

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of a large outlay of money by the proprietors of the papers, both in the original investment and in the every-week payment of printers and postage and paper and rents, etc. This is not a complaint; it is only a statement of facts. To the limit of their ability the papers are glad to help all these boards and institutions, but it does seem a limit is coming to their ability. And surely justice cries out against the bearing of denominational burdens by a few for the benefit and in behalf of all. When men labor to the point of exhaustion, strain their credit to the limit and go for twelve months without salary, having to get their living some other way, it seems time for serious thinking and some sort of change of plans in the interest of righteousness and efficiency. It is time for all parties interested to begin casting about for some arrangement by which the permanence of our work and its enlargement may be assured.

PERSERVATION OF THE SAINTS.

Brother Roberts, of the Methodist church, quotes from two Baptist preachers on this subject in his article this week. It is not the business of any Baptist preacher to defend the methods of other preachers. They may be good or bad. It is the doctrine they teach that we are concerned about. There is room for difference of opinion as to whether a truth is stated wisely or unwisely. It is quite possible that the men quoted chose to put it in the most emphatic way by stating a condition which could by no means be fulfilled. Just as one might say, "The moon may turn to green cheese and the rivers turn to blood, but I will never change." The Methodist brethren do most certainly need to learn that "we will never get to heaven by living the Christian life." For Paul says, "If it is of grace, then it is no more of works; else grace is no longer grace." But if of works it is no longer grace; otherwise the work is no longer work." It cannot be too earnestly insisted that one who is depending on the kind of life he lives to get to heaven has never learned the gospel. Here is the cause of the whole trouble. One who has ever learned that his salvation is through Christ alone will never be troubled about the question of falling from grace. As well talk about falling off the earth!

It will be noticed, of course, that Brother Roberts referred to only one of the passages quoted in our first article, that from the 89th Psalm. He seems not ready to tackle such Scriptures as "I will never leave thee nor forsake thee;" "I will in no wise cast out;" "They shall never perish. No man can pluck them out of my hand." "My Father which hath given them unto me is greater than all; and no one is able to snatch them out of my Father's hand." See also Phil. 1:6; II Thess. 3:3; I Peter 1:5. As to the 89th Psalm it was spoken of course first to David and was guaranteed in Christ, but what is true in one is true in all. What is the use of any man's saying, "That doesn't mean me," when Isaiah says, "Ho, every

one that thirsteth, come ye to the waters," and then in almost the same sentence says, "I will make an everlasting covenant with you, even the sure mercies of David." Here there is an evident reference to the 89th Psalm. "If a man can't take the Lord's word when He says, 'I give unto them eternal life and they shall never perish,' nothing will convince him. If eternal life does not mean eternal life, what does it mean?"

As to the passages of Scripture referred to in support of the idea of apostasy: The most effective answer is to read carefully the Scriptures themselves with the connection. In Heb. 12:15 the apostle is urging a careful and brotherly attention to one another and reads, "Looking diligently lest any man fail of the grace of God;" or Am. Rev., "lest there be any man that falleth short of the grace of God;" or Bib. Union, "lest there be any one coming short of the grace of God." The purpose of the exhortation is that every one may be at his best, that he may make full use of divine grace, that he may not fall into sin and bring himself and others into trouble. If to fall into sin meant to be lost, then Paul was lost every day, for he said he had the law of the flesh still working in him and the fight was going on all the time. There is no hope for anybody if sinlessness is a condition of salvation. The exhortations in Hebrews are God's means of preserving us. If salvation is dependent on sinlessness then there is no salvation and the only thing for Brother Roberts and the rest of us is present sinlessness or eternal hell. If a man is lost every time he sins then he is lost every day. The doctrine of salvation by works makes the doctrine of present and perfect sanctification a necessity. That is its origin. Neither of them is found in the Bible. But if righteousness is by faith, then do we with patience wait for it.

It is sufficient to say with reference to Heb. 6:4-6 that if it means that a person who has been a Christian afterward falls away so that he ceases to be a Christian, then he can never become a Christian again. It is plainly said, "It is impossible that they should again be renewed to repentance." Now we have yet to find a Methodist preacher who is willing to accept or teach this. Hence by their own logic it cannot mean to be lost after having once been saved. The same may be said of II Pet. 2:20, which very clearly shows that those spoken of only knew the truth in theory, but were never changed in heart. A reading of the entire chapter makes it very plain. It is a case of a dog returning to its own vomit and a sow that had washed to wallowing in the mire.

The passage from Ezekiel 18:24-26 deals with God's temporal judgments against men who sin and has no reference in it to the covenant of grace, or those embraced in it. Temporal judgments are visited upon all alike and are intended to save those who believe from the eternal penalty by chastisement and rebuke.

As to sprinkling of infants, Brother Roberts must be trying to be funny. If he will

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show one case in the Bible where an infant was sprinkled or where one was baptized, all Baptists will begin it immediately.

THE ENCAMPMENT AT BLUE MOUNTAIN.

It has become the happy custom of many North Mississippi Baptists to spend a week pleasantly and profitably at Blue Mountain during encampment week. This year none of the pleasure and profit was lacking. Those who came enjoyed the meetings to the fullest.

Among the speakers were Dr. R. M. Inlow, Rev. Hoyt E. Porter, Mr. J. B. Mosely, Mr. W. E. Holcomb, Dr. I. N. Penick, Dr. J. T. Christian, Rev. W. A. Roper, Dr. A. U. Boone, Dr. R. W. Weaver, Dr. Christopher Longest, Dr. J. B. Lawrence, Dr. T. J. Bailey, and the ladies, whose contributions were especially enjoyed, Mrs. W. S. Rush, Mrs. G. W. Riley and Mrs. Jennie N. Hardy. The services in song were conducted by Mr. and Mrs. I. E. Reynolds, using the new song book, "The Herald."

Time and space could be profitably used in reporting the addresses of the encampment and we hope that many of the speakers will voluntarily contribute digests of these for use in The Baptist Record.

Plans have already been laid for a big program next year which shall include speakers of national prominence. Dr. Motley is confident that Dr. Len G. Broughton can be secured. Other names will be mentioned later. An assurance of the biggest encampment in years is the fact that funds have already been subscribed to meet the larger appropriations. Next year, too, all preachers and churches will be urged to see to it that no protracted meetings are held during encampment week, so that both the undershepherds and the members of flocks may attend in large numbers.

Blue Mountain has become so accustomed to extending hospitality that its people have become artists in that virtue. Especially does The Baptist Record extend thanks to those who so kindly entreated the paper's representative. We are glad to begin now a campaign of publicity for next year's meeting. It should be the most widely attended in the history of the North Mississippi Encampment.

Mississippi Womans College

I have returned from a little vacation in Georgia, and am looking to our next session with faith that it will be the best in the history of the college. Prof. Claude Bennett, our vice-president, has been standing at the helm during my absence. Our new teachers should be introduced to the brotherhood, and I take this opportunity to present them. First in a number of ways is

Dr. J. T. Christian,

who will have charge of the Bible depart-

THE BAPTIST RECORD

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Our campaign is on in full force for State missions.

The first ten days in July show up fine, if we can just keep this clip there is no doubt about results.

The pastors everywhere are enthusiastic, hopeful and full of confidence, and unless something more than the European war hits us, we will have a great year's work.

A State Mission Manual.

At the convention last year it was recommended in the report on State missions that we get out a series of mission study books, four in number of four chapters each, and the Convention Board was instructed by the convention to begin this work at the earliest possible moment. When the board met in December, following the instructions of the convention, it directed the corresponding secretary to prepare these books, leaving it to his discretion as to which ones should be brought out first. On account of the financial condition of the board, and also on account of the fact that the matter had to be

gotten together for these books, the secretary thought best to get out only one mission study book for this year, and decided that that book had better be on State missions. He has at last gotten it ready for the printer.

The book will contain four chapters: (1) A Short History of Missions in Mississippi; (2) Plan of Organization and Methods of Work; (3) The Place of State Missions in the Denominational Program; (4) The State Mission Challenge. Tracts will be supplied, giving figures and specific data which will make the book a real study of State missions and State mission work.

The price of the book will be ten cents per copy. This covers the actual cost of printing and handling. We want every pastor to take the matter up immediately with his church and organize a class or carry his church through the book during the prayer meeting nights. We ought to have 100,000 Baptists in Mississippi to read this book between this and the first of November.

Write to the corresponding secretary, giving the number of copies that you want. The book will be sent ten cents per copy, postpaid.

ment. We consider ourselves most fortunate to have our girls study the Old and New Testaments under such a noted scholar and authority and feel very safe in saying that no student in the State will have better opportunity for Biblical instruction than ours. Our new voice teacher is

Miss Mary S. Garnett,

a full conservatory graduate with eight years of successful teaching. Miss Garnett comes to us from Conway College, where she had charge of the voice department. Our new art teacher is

Miss Mildred Saunders,

of the Art Institute, of Chicago. Miss Saunders is one of our "home grown" Baptist girls, and for three years has had charge of the art department at the West Point Christian College. Our new teacher of domestic science and chemistry is

Miss Annie M. Patterson,

a graduate of the I. I. & C., with years of successful experience. I have already written of

Prof. Claude Bennett,

who will fill the chair of history and also assume the duties of vice-president. Among our most popular departments next session will be that of expression, in charge of

Mrs. Kate Downs P'Pool,

a graduate of the Detroit Expression Training School, and a post-graduate of the Boston School of Oratory. Dr. Provine says he has never known a better interpreter of the English language than Mrs. P'Pool as teach-

er of elocution in Mississippi College. She will be assisted in the gymnasium work by a graduate in that branch of work.

I believe that our faculty as now made up is the peer of any in the South.

Be sure to come to see us at the encampment, July 18-25.

J. L. JOHNSON.

Hattiesburg, Miss.

MINISTERIAL EDUCATION IN DISTRESS.

My Dear Brother:

The Board of Ministerial Education is in distress financially. We have a large subscription list long past due, but the brethren have forgotten to take collections. We owe bills which we cannot pay. The collections for the past session have fallen short to an alarming extent. We will be forced to deny assistance to many worthy students. Mr. Deaton has managed the boarding hall with marked success financially, and in all other respects, otherwise our condition would be distressing indeed. For the first time since my connection with the board we have been forced to ask creditors to wait. Please give this your most earnest attention at once.

Prospects are bright for the coming session.

Hoping for an immediate response,

Cordially yours,

J. W. PROVINE

THE EDITORS SAY:

PREAMBLE AND RESOLUTIONS.

First. Whereas, The weekly denominational paper seems to be an indispensable factor in all the work of the Baptist denomination, and

Second. Whereas, It is even true, as stated in the report of one of the boards made to this session of the convention, that "they are the great burden bearers, and carry heavy loads in behalf of our work," and as further stated in the same report, "they belong to the public in what they do, but as bearing heavy burdens, with pressing financial responsibility, they are private, and weigh mightily on the heart of those who own and conduct them," and

Third. Whereas, The largest net income from Baptist publications is derived from Sunday School periodicals and books and tracts, and

Fourth. Whereas, It is even true, as further stated in the report of the Sunday School Board to this session of the Southern Baptist Convention that "no one can compute what would be the fearful loss in the denomination if these papers all at once should go out of existence. When they suffer, our people suffer with them. Their condition in these times of financial stress on the one hand, and their great worth to our denomination on the other, should make a double appeal for our support. Their editors should have our earnest sympathy, constant concern and co-operation in every way that is possible;" and

Fifth. Whereas, With the efficient help the papers and all concerned have given the Sunday School Board, and the blessing of God which has attended it, the board is being enriched in all things, and

Sixth. Whereas, The papers have been crippled by their poverty, and hence have been unable to bear the "financial burdens" they have been expected to bear, and to serve the Sunday School Board and other departments of the work as happily and efficiently as they might have done if they could have participated in the splendid profits which are derived from the publication of Sunday School periodicals for the whole denomination; and

Seventh. Whereas, The Sunday School Board and the papers combined are not nearly supplying the literature needed on all lines of our doctrine and work; and

Eighth. Whereas, A harmonious articulation and co-operation of the Sunday School Board with an adequately supported denominational weekly press throughout the territory of the convention would ere long enlarge and extend the business and power of the board all but immeasurably; therefore, be it

Resolved, That the Sunday School Board be, and is hereby requested, to at once begin to consider the matter of a co-operative

endeavor between the board and the several accredited denominational state papers, in which the papers will advertise, commend and cause to be sold throughout all the states as far as in their power lies, without cost to the board, the Sunday School publications and books issuing from the presses of the Sunday School Board, and that each weekly paper which the board sees fit to incorporate in such co-operation, and which renders satisfactory service in behalf of the board and its work, be allowed a reasonable per cent of the net income of the board from the sale of its periodicals and books in the state in which, and for which, said paper is published.

REV. J. HARTWELL EDWARDS.

I have just received the news of the death at Morehead City, N. C., of my old friend and brother, Rev. J. Hartwell Edwards. He was one of the purest and best men that I have ever known, as refined and as modest as a woman, a true Christian gentleman. He was born and reared at Society Hill, S. C., so long noted for its many men and women of piety, culture and refinement. His father was a brother of Prof. P. C. Edwards, one of the first professors in Furman University who was a great teacher, and a man of splendid scholarship. Hartwell was graduated at what was at that time known as Columbian University, located at Washington, D. C. His standing was such as to secure for himself the position as tutor in his Alma Mater. He afterwards attended the Southern Baptist Theological Seminary in Greenville, moving with it from Greenville to Louisville, Ky. where he graduated. His first pastorate was at Rock Hill and Harmony churches, S. C., the latter being in Chester county and making with the former a pastorate. He laid the foundation of the work in Rock Hill which at that time had only about a dozen members. At these churches he labored with untiring zeal for five or six years where he won the hearts of all the people in that part of the State as a faithful, untiring pastor, preaching and visiting from house to house. From this pastorate he went to the First church at Oxford, Mississippi, the seat of the State University, where he remained for six or seven years. It so happened that the writer became pastor of Harmony a year or two after he left, preaching to this large country church every Sunday. From this church, he was called to the Oxford church as the successor of his beloved friend and brother. It may be well to state that he was in no way responsible for this as both calls came without the knowledge. At Oxford I found him as greatly beloved as he had been at Rock Hill and Harmony. There are older people at both places who I am sure remember him and with

love and devotion, and who will bear unqualified testimony as to his high character, and his devotion to his work. When I last knew of his work he was pastor of the church at North, S. C., near the scenes of my childhood and young manhood. Here, too, he made for himself a good name as pastor and preacher.

Not very strong physically, he was nevertheless a hard worker. He was a fine scholar, and I have often thought that it was a pity that his life had not been given to some college as professor of Greek or Latin for either of which chairs he was eminently qualified.

His wife was a daughter of our beloved friend and brother, Col. R. B. Watson, of Ridge Spring, S. C. How fast the older men are falling! Thomas, Lampley, Ervin, Wingo, Rockett, Edwards—all gone to be with the Lord. It will not be long until the few others who remain shall join them in the land of rest and of eternal happiness. Thank God for their lives and the testimony that they have left.

G. W. GARDNER.

Greenwood, S. C.

CLARKE MEMORIAL COLLEGE.

Last week was the first week of the inter-county Normal at Newton. Prof. W. P. Still, Business Manager of Clarke Memorial College is the Local Manager and all the sessions are being held in the college buildings. He is at the same time teaching United States History. The attendance has been good and the character of the work done by the teachers in attendance is up to the high standard set for them by all those in charge. The courses offered by the regular Normal Faculty are being supplemented by members of the Clarke Memorial College Faculty and several are in attendance who will remain for the coming session which opens September first. More cash deposits are on hand now for rooms in the dormitories than have ever been at this time of the year. Prospects are reported good from several sections where representatives are at work.

The faculty for the coming session will be composed of only one new member, Prof. W. C. Bennett, who will have charge of the department of mathematics. The faculty members have been contracted with for a period of five years. Dr. R. A. Venable, who has built up the Department of Bible to be admired by preachers and laymen throughout the state and who has added strength and stability to the college, is our President. It is this great Bible teacher, wise college president and prince among preachers who has a high hope for the college in the next five years as any college president ever had.

Address Prof. W. P. Still, for new catalog.

CHARLES D. JOHNSON.
Faculty Secretary.

Education Commission

Drew.

This church has as its pastor Brother S. W. Sproles, who is one of the liveliest pastors in the Delta. It made a splendid contribution to our work.

Gallman.

Rev. D. W. McLeod is the aggressive pastor here, and is doing splendid work. He led his people, and they made a good offering.

Fernwood.

Rev. Madison Flowers is the much beloved pastor of this flock. According to the number of membership of the church, they made the best contribution that has been made thus far. A reason: Brother Flowers led off with a fine contribution, and urged his people to do likewise. Whenever the pastors do this the people follow them.

We rejoice that we are now around the \$38 000 mark.

Yours for success,

FARR and BYRD.

CHRISTIAN EDUCATION.

W. E. Farr.

Christian education underlies all our missionary and benevolent societies. It is a source of gratification that so many of our churches are becoming vitally concerned about our schools. Our churches should be just as much concerned about our Christian schools as they are about our missionary and benevolent societies. God wants His children to grow intellectually, morally and spiritually. Such growth is necessarily a matter of Christian education. Therefore, the main problem connected with such growth, or with Christian education, is to bring Christian people to a realization of its paramount importance. We must see that Christian education underlies an adequate supply of ministers, both in point of number and efficiency. In fact, our ministerial supply is recruited from the ranks of our Christian schools. That being true, their efficiency depends largely on the efficiency of the schools in which they are trained. We must have trained leaders, educated and consecrated business men in the laity of the church, for officers, teachers and workers along all lines of Christian activity. These men and women should receive inspiration and equipment from our Christian schools. Why should we put so much emphasis upon the training of our women? I will use a quotation here from one of the best informed men in the State of Mississippi, in which he says that eighty-seven per cent of the public school teachers are women, and seventy-seven per cent of our teachers in the Sunday Schools of all denominations are women, and that south of the A. & V. railroad there are five thousand young women of college age that were not in school at all last year. Now if these are facts, and I think they are,

should we not do our best to make the Woman's College at Hattiesburg a great factor in the training and developing of our women? First class Baptist colleges will always supply leaders in denominational and civic life. A Baptist leader can be educated but in a Baptist college. It is a fact that in modern life the majority of the leaders, both men and women, are college graduates. This being true, if Baptists are to stand high in the world's life they must train their men and women, and the college is the place for their training. Some men think more about the training of a horse or dog than they do the training of their children. When the Baptist hosts finally learn that they must educate their children and properly endow and equip first-class colleges for the training of leaders, and then proceed to do this, there will come a mighty uplift to the denomination. That is, if they keep up their religious life, for faith in the Savior is more important than all the education in the world. If colleges neglect to teach this, they have failed in the most important undertaking for which they are established.

To show you what I mean right here, I will give you two illustrations: There went out two boys to college from Baptist homes; one to a State institution, the other to a Christian college. Five years after this boy graduated from the State institution I was entertained in his home. He is by all odds, the most popular man in his community, and one of the most brilliant men with whom I have ever talked. One evening just as the sun was sinking behind the western hill, we sat on the front porch talking, and I approached him about becoming a Christian, and he said to me, "I can never be a Christian, I cannot believe in the deity of Jesus, or the inspiration of the Bible." Then I asked him where he got his education and he told me. I further asked him about the religious life of his teachers, and he told me they were every one skeptics. I could readily see how his mind was so poisoned against the Bible, and his heart so hardened against faith in Christ as our Lord. The other boy was quite skeptical when he reached this Christian institution, and the first two years in school he did not care to be approached along the line of becoming a Christian. In his junior year, one of his professors laid aside his work and won him to Jesus, and in his senior year, he yielded to preach the gospel of the Lord Jesus Christ, and today is one of the most prominent preachers in this State. Does it make any difference as to where you send your boy? Less than a half-dozen years ago I was pastor in a thriving little town and there were two educated women members of the church that I was pastor of—one her pastor could call on day and night, and she was never too busy to do work for her Lord. Still she was a woman who had many household duties and had very little help in her home. The other woman had married a man of considerable means. She was asked on many occasions to do some work for the advancement of the Master's Kingdom, but was al-

ways too busy. Now what was the difference between these two women? The first one was trained in a Christian school, where they love, honor and glorify our Master. The second was educated in a school where no stress is put on the religious life of the student. Does it make any difference where your girl goes to school.

The Baptist Record said recently, editorially: "The State school or public school is chiefly concerned about science and does not deal directly or specifically with conscience. It is the business of the Christian school not only to teach science, but what is better, to develop a strong conscience. The sciences are our servants, conscience should become our master. The denominational college seeks to make conscience dominant, and to make it virile and aggressive. If the moral quality should be permanent, then a Christian school is a necessity. Science is in its right place when it produces a bigger man and is subordinated to conscience. These things are to be well weighed when you are considering the question as to which college you will choose for your boy or girl."

We must make our college equal to the best. Otherwise, we shall lose our young people to other institutions. It isn't any use to say that we ought to patronize our institutions whether they are good or not. When we want a doctor in our family, we always get the best, and we are going to do the same way with our education. Therefore, let us rise to the task that is before us and raise this \$100,000.00; \$25 000.00 of which goes to the equipping of Clarke Memorial College and \$75,000.00 to the Woman's College.

An honored brother in a distant state writes: "I am with you in your stand against alien immersion and unionism of all kinds. I am sorry to know that some of our Baptist people are becoming very weak-kneed. I had a letter last week from a layman in this state telling me that his pastor, a brilliant young graduate of a Northern seminary, had invited every one to the Lord's table at a recent service. I wrote him to have the church call for his resignation and let him go to the 'Pedoes.' If we give that point up we had as well quit."

BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending the price to The Baptist Record, Jackson, Miss.

"Empty Pockets," by Rupert Hughes; 603 pages; Harper and Brothers; \$1.35 net.

There are novelists who rake the muck for the very joy of displaying the muck to a morbid public. There are and have been novelists who dip their pens in the life-blood of the common people to bring about a reform of public opinion and of moral standards. Dickens was one; Rupert Hughes is another. "Empty Pockets" is a satire on our times through which moves a spirit of a girl who wins in spite of failure.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
MISS MARY RATLIFF. Young People's Leader. Raymond
MISS M. M. LACKEY. College Correspondent. Jackson
MISS M. M. LACKEY. Corresponding Secretary-Treasurer. Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

I have just finished mailing letters to the W. M. U. presidents of the sixty-eight Baptist girls—members of Y. W. A.—who graduated in our Mississippi colleges this session.

Just think what it means to our churches, W. M. U.'s, Y. W. A.'s, Royal Ambassadors and Sunbeams to have these cultured Christian girls, trained in our denominational work and ideals, to come home to work amongst them!

I do pray that each and every one may be a joyous worker in the vineyard of the Lord.

A college course that includes training for Christian work is the ideal one and we Baptists are more blessed in that respect in Mississippi than we realize.

There were over 500 girls in the mission study and Bible classes this past session at Mississippi Woman's College. Blue Mountain, Hillman, Clark Memorial and I. I. & C.

Mr. Frank Moody Purser, assistant in educational department Foreign Mission Board, wrote me in April when our reports were sent in: "You may be glad to know that the young women of Mississippi are, perhaps, doing more in the line of mission study than any other state this year."

Then I felt proud of "my girls." We owe a debt of gratitude to the teachers in these schools, who are doing this work.

My work is such a pleasure because a great deal of it consists in finding out how some one else is doing and telling it to other people.

It was a great pleasure during my recent visit to Richmond to meet and talk college Y. W. A. with Mrs. Thomas, corresponding secretary W. M. U. of Virginia and Miss Caroline Holliday, the college correspondent.

These meetings with friends whose hearts are in the same work are such an inspiration! I wish my girls could have been with me and met these two consecrated servants of the King.

MARY RATLIFF, College Cor.

Resolutions of the Woman's Missionary Union for 1915-1916.

(Prepared by the Executive Committee)

7. Standards of Excellence.—That the uniform standards of excellence for all grades of organizations be again emphasized by the states; that the standard for Women's Mis-

sionary Societies and Young Women's Auxiliaries be the one which follows; that this be also the standard for the Girls' Auxiliaries, Royal Ambassadors and Sunbeams, with the changes noted below. That, unless otherwise determined by a State, Women's Missionary Societies and Young Women's Auxiliaries fulfilling all points of their standard shall be on the list of honor; those fulfilling eight, in class A; six in class B, and four in class C; and the Girls' Auxiliaries, Royal Ambassadors and Sunbeams fulfilling all points of their standard shall be on the list of honor; those fulfilling seven, in class A; six, in class B, and four, in class C.

(a) At least twelve regular meetings a year, with a devotional service, and a definite missionary program, preferably one each month.

(b) An increase in membership during the year of at least ten per cent of the number enrolled at the beginning of the year.

(c) An increase in gifts to missions of not less than ten per cent of the preceding year's contributions to similar objects.

(d) Regular reports to state officers, according to the plan outlined by the state.

(e) One of the denominational magazines or the calendar of prayer for Southern Baptists subscribed for in at least one-half of the homes represented in the missionary society, the ultimate aim being one in every home. (Omitted from standards for Girls' Auxiliaries, Royal Ambassadors and Sunbeams.)

(f) Observance of the special seasons of prayer and gifts for state, home and foreign missions. (To read for Girls' Auxiliaries, Royal Ambassadors and Sunbeams: "Observance of at least one meeting of the special seasons.")

(g) At least one mission study class during the year. (To read for Sunbeam standard, "Participation in the missionary program of the Sunday School Board.")

(h) Some definite, organized personal service for the spiritual uplift of the local community, conducted by the members of the society, under its oversight.

(i) An average attendance at the twelve meetings of a number equal to one-half of the membership.

(j) Organization and fostering of a missionary society in a neighboring church, or for the younger people of the local church. (Omitted from standards of Girls' Auxiliaries, Royal Ambassadors and Sunbeams.)

8. Bible and Mission Study.—That systematic study of the Bible be pursued by societies as well as by individual members. That the formation of mission study classes, which have been unusually numerous and beneficial during the past year, be further promoted, and that as far as possible each society strive to attain to the mission study clause in its standard of excellence. That since very few of the new mission study books are from the press, no special books be here recommended, but that, as soon as the new books have been duly reviewed, a list be published in "Royal Service."

9. Personal Service.—That we continue to manifest an ever increasing interest in an organized effort for the unsaved in our immediate localities; and that to this end we carefully consider the personal service work of mission organizations similar to our own, as well as the policies of the national and state-wide social service organizations, striving to find out how best to adapt such knowledge in order to prevent community evils. Among other organized forms of service which through such a study may seem to be both necessary and practical, we would recommend that the women's societies in cities of over ten thousand establish and maintain Good Will Centers and Homemakers' Clubs; that in the smaller towns they conduct Homemakers' Clubs and Mission Sunday Schools; in the rural sections, Mission Sunday Schools and the Christian training of the negro, the foreigner and the tenant; that the Young Women's and Girls' Auxiliaries organize and foster Cheer-All Clubs, and that they assist in Mission Sunday Schools; that the Royal Ambassadors continue to lend a strong, helping hand to boys not so fortunate as they are; and that the Sunbeam Bands carry cheer to crippled or sick children in the homes or hospitals. That at the summer assemblies and in one of their study courses during the winter, the members of the Women's Missionary Societies and of the Young Women's Auxiliaries use the Personal Service Normal Course, as given in the booklet called "Our Duty to the Community," edited by the general personal service committee, and containing studies prepared especially for the W. M. U., by Dr. E. B. Pollard, of Crozer Seminary. This booklet may be obtained for ten cents postpaid, from the W. M. U. Literature Department, 15 W. Franklin street, Baltimore, Md.

"KEEP MY MONEY."

Orders for sixty copies of the little book, "Keep My Money," were sent in last week by Miss Lackey, our secretary.

Let the good work go on. The sisters are just getting waked up. See what a lady from Washington says:

"It will be my pleasure to sell more than twenty copies of 'Keep My Money,' and I will not forget to do all I can to circulate the story for the good work it will do.

"My Methodist daughter-in-law asked her Presbyterian mother-in-law to suggest a missionary story for the class next Sunday, and I gave the book, 'Keep My Money.'

"It is a happy day when Methodists and Presbyterians and Baptists work together for God. Sincerely, KATE E. JOHNSON."
Washington, D. C.

Rev. J. H. Edwards, once pastor at Oxford, fell on sleep at Morehead City, N. C., July 6th. He was a good man, nephew of Dr. Hartwell, missionary to China.

BOOK NOTICES.

The Confessions of a Clergyman; anonymous; published by McBride, Nast & Co., New York; price, \$1.50.

This book might be termed "The Experiences of a Clergyman," for it recites the many trials and successes that are his and in so doing there are many lessons that are good for laymen as well as for ministers. This is one of the most interestingly told life stories that we have ever read, and one that will make the reader better understand his pastor, if he be layman, and if he be pastor it will help him to make more of his opportunities and give him encouragement to go on even amid difficulties toward the goal that should be before all ministers of the gospel.

The Secrets of the Hohenzollerns, by Dr. Armgaard Karl Graves; published by McBride, Nast & Co., New York; price, \$1.50.

"The Secrets of the German War Office," by this author has been widely read and all who had an opportunity to read that book will welcome this one which is an interesting account of the German spy system. These revelations give the inner history of the assassination of King Alexander and Queen Draga, and of many exploits in the military as well as royal circles of Germany. It is told in the style of the up-to-date novel, but the fiction that one would suppose he were reading is all facts and for this there is more interest added to the perusal.

Resurgam; Poems and Lyrics, by O. R. Howard Thomson, Williamsport, Pa.

Mr. Thomson's volume of poems adds materially to the collection of really good poems that are now credited to present-day writers. There is in them nothing of the far-fetched themes and the crude irregularities that are found in much of the so-called poetry that is being brought before the public. His rhythm is good and his thoughts worthy of the poetic mind.

Songs of Labor, by Morris Rosenfeld, translated by Rose Pastor Stokes and Helena Frank; published by Richard G. Badger, Boston; price, 75 cents.

There is much to be learned from the life of the laborer in the factory from these poems which are translated from the Yiddish. They echo the whirr of the factory wheel, the heavy grind of life to those encased in the four walls of the modern manufacturing establishments, and there is much of the real human emotions of those so situated. Throughout the entire collection there is the gloom that surrounds such lives and their message is brought very close to the reader through the mournings of this poet.

JUVENILE.

The Riley Reader; edited by Charity Dye; published by The Bobbs-Merrill Co., Indianapolis, Ind.

Some of the most appealing of the lyrics of James Whitcomb Riley, those most loved by children, are

Baptists, Send Your Girls to

Cox College and Conservatory

The Pride of Southern Baptists for Four Generations

"That our daughters may be as cornerstones, polished after the similitude of a palace;" that they may profit by all that is good and pure in our modern civilization; that they may attain the highest human perfection in body, mind and soul—these are the aims and the constant striving of the Cox College & Conservatory.

Old in the affections of the Church and the Southern people; young and vigorous in its spirit of modern progress and service to society, Cox College imparts to young womanhood all that is true and best in the education of body, mind and soul. Located in College Park, the beautiful residential suburb of Atlanta—the educational center and commercial metropolis of the South—Cox girls enjoy a rare combination of suburban and metropolitan advantages.

The lovely campus of twenty-eight acres, with its flowers, shrubbery and stately forest trees, affords a delightful home environment of security, comfort and quiet for the pursuit of study, and ideal facilities for recreation and outdoor sports. With an elevation of 1,100 feet above the sea, a delightful winter climate, dormitories and class rooms equipped with modern conveniences, the health record of the Institution is unsurpassed in all America. The absolute freedom from malarial diseases has attracted a large patronage from the lower South since before the Civil War.

To these natural advantages the city of Atlanta adds unparalleled opportunities to profit by contact and acquaintance with the world's great leaders of thought and action. No other city in all the South approaches Atlanta in its power to attract the world's great lecturers, statesmen, authors, educators, theologians, artists, singers and musicians. By special arrangement many of these are introduced from the College platform and all are accessible to Cox students at a minimum of expense.

The course of study is that of A Grade colleges, supplemented by elective courses in Piano, Voice, Violin, Theory, Harmony, Counterpoint, Oratory, Drawing and Painting, Domestic Science (Cooking, Dressmaking and Millinery), Stenography and Typewriting. The schedule of work is arranged to give the greatest flexibility to the curriculum, and the individual requirements and talents of the student are made the basis for the selection of her studies. The tuition fees and college expenses are remarkably low, it being the policy of the College to

afford its students the maximum opportunities for advancement at the lowest possible expense. The next session will open September 14, 1915. Write for catalogues and full information.

Special Offer

To parents and prospective students who will fill out the coupon below we will send free, for your examination, a handsome Annual, edited and published by the young ladies of Cox College & Conservatory, and picturing by photographic engravings almost every feature of the life and work of the Institution. If you are unable to accept our cordial invitation to visit the College in person, fill out the coupon below. This Annual will give you an interesting picture of the life your daughter will lead at Cox.

COUPON

Rev. C. Lewis Fowler, A. M., B. D.,
President,
Box 8, College Park, Ga.

Dear Sir:

I am interested in the education of young women and will be glad to receive catalogue, prospectus and Annual of The Cox College and Conservatory.

Name

Address

here gathered together to be used by children at home or in school, and there is also given some suggestions that will aid in the observance of Riley Day. The illustrations are furnished by Ethel Franklin Betts.

Favorite Fairy Tales Retold, by Julia Darrow Cowles; published by A. C. McClurg & Co., Chicago; price, 75 cents.

Some of the best of the old-time fairy tales are herein retold in language suitable for children or to be

read to them. There have been some slight changes made in some of the stories but all that has been done has added to their value as a means of teaching some universal truth. The stories include many that are not worn threadbare by often repetition.

Pierrot, Dog of Belgium, by Walter A. Dyer; published by Doubleday Page & Co., Garden City, New York; price, \$1.00.

This is a story of the present war

in which a dog takes the principal part. Pierrot was no ordinary dog, for after serving his master and mistress faithfully for a number of years he was commandeered by the Belgian army and was taught to draw a machine gun. The story of his suffering when wounded and his escape and final return to those who loved him, is one that will interest grown-ups as well as children.

(Reviewed by National Publication Review Bureau.)

TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

THE MAKING OF A HOME.

By Jennie N. Standifer.

(Continued from last week)

There were hasty preparation, and by four o'clock the father and mother were on their way to the home of their daughter.

Sallie cooked supper and breakfast and had her brothers off to the field by five o'clock. She had gathered the vegetables for dinner and stringing the snapbeans, when with a moan she fell from the chair, and lay on the floor in a dead faint. Lillian was writing letters on the veranda and hurried to the kitchen. To call for help would be useless as there was no one to come to her aid. She bathed Sallie's face, loosened her clothing and in time the girl opened her eyes and whispered weakly:

"I got too hot in the garden. I don't believe I can get dinner."

"Don't worry," soothed Lillian. "I will cook dinner. Let me help you to bed, first."

When Sallie was resting quietly Lillian glanced at the clock. It was only a few minutes of eleven. She must hurry to have dinner ready by noon. She would make this an opportunity to teach Sallie and the boys the difference between refined living and their primitive methods of serving meals. She filled a pot with cold water and poured in the beans. In another vessel she put potatoes for salad. They must learn the delights of mayonnaise. She mixed a pan of corn meal into a stiff batter, poured it into a deep pan, set it in the oven, and then made the fire in the stove.

She decided to make a cake while things were cooking. There was nothing in the pantry for a filling, but she was sure she could manage a pound cake. David would be so surprised at her skill.

By the time the cake was mixed it was half past eleven. Replenishing the fire, Lillian began to arrange the table. She found a white cloth and from one of her trunks she took a set of hand-painted plates, a chest of silver and numerous pieces of cut glass. A beautiful case was filled with roses and here and there on the table were richly embroidered centerpieces. She was placing the last snowy napkin when David and the boys came to dinner. She called them from the pump in the back yard to admire the beautifully laid table. It was lavishly praised and the feeling of being an uplifter of humanity the young woman hurried to the kitchen. Smoke was pouring from the oven. She

opened it to find the bread and cake burned black.

"I'll scrape off that burned upper crust and it will be all right," said David. "You take up the meat and vegetables."

"Meat! I forgot it. I should have boiled it with the beans. I will make the potatoes into salad."

"There won't be time, dear. We must hurry back to that hay. We're hungry enough to eat potatoes raw, anyway."

And half raw they were eaten, and so were the beans. The bread stuck to the pan—what was left of it after the burned crust was taken off—and the cake had not cooked in the middle. It was a sorry meal that was placed upon the daintily spread table. A plate of cold biscuits and a jar of jam prevented the meal from being an entire failure.

After David and the boys returned to the field Lillian laboriously washed and dried her china and silver. Then she gave her attention to Sallie. A fever had developed, and between fanning the sick girl and planning supper, the bride passed the afternoon. The menu would be simple—hot biscuits, broiled ham and poached eggs. She was confident of making a success of supper.


The meat burned while she was breaking the eggs, and water and eggs mixed hopelessly before she could get them on a platter. The biscuits looked light and tempting, but when placing them on the table she remembered she had forgotten the shortening. They were tough.

The table was again spread in gala array, but no one seemed to notice it. The food required concentrated attention and effort to be eaten.

By rising an hour earlier the next morning, David and the boys had time to help with the preparation of breakfast, and gather the vegetables for dinner. All might have gone well in preparing the mid-day meal had not Sallie expressed a wish for chicken broth. Lillian caught a small chicken and attempted to wring its neck. After many vigorous twirls she tossed the fowl into a basket to die. It fluttered to its feet and ran for shelter. The next effort was successful, but the dinner burned while the novice was struggling with the mysteries of dressing the chicken.

No one complained of the terrible food set before them, but Lillian was sure they held her in contempt.

Another matter of worry was the dirt and disorder that were apparent in every part of the house. Gradually the conscientiousness dawned that it took something more than furnish-



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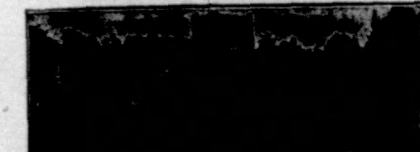
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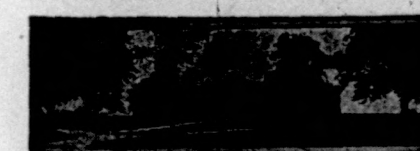
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ANNOUNCEMENTS.

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HON. A. C. CROWDER
as a Candidate for Sheriff of Hinds County, subject to the action of the Democratic Party.

PROF. SAM J. SMITH, of Clinton, as a candidate for Superintendent of Education, Hinds County, subject to the action of the Democratic party.

ings and good taste to make a home.

"I don't know how to keep a house," she confessed to her husband, "and I need help. We must hire a girl to keep things decent."

"I'll ride over to the Barnes place and hire a help," he promised. "I will go after supper so as to lose no time from the hay."

As Lillian was struggling with the evening meal, mother and father McCrae unexpectedly returned.

"I am so glad to see you," cried Lillian heartily.

"Now, really, honey?" Mother McCrae fairly beamed for delight. "I sensed something was wrong, and I told Jim we'd better come back as the baby was better. And to think you been doing the work! I've been afraid you were disappointed in David's home and people, child, and was goin' to tell him not to keep you here in the back woods just because I wanted to be with my children. I believe you're gettin' over that homesick feelin'."

"Indeed I am, mother. While you were gone I made a lot of discoveries. I found out that more depends on knowing how to cook and clean house than in decorating it. While Sallie is convalescent I am going to take her place and learn to do things that are really necessary in the making of a home."

"All right, dearie, and while you are with us, I want you to give Sallie and me some p'int's in fixin' up the old house and servin' meals like they do where you and Davy went to school. Vittles look a lot more temptin' when it's set out fancy-like."

"I'll be glad to help you. Cnt glass and silver and fine linen are but a mockery when a woman is too ignorant to prepare a decent meal for her husband. We will exchange accomplishments, mother, and in time I hope to be able to make a home that David will think as 'dearest spot on earth' as this."

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General Director Columbian Woodmen speaks highly of Insurance Commissioner Henry, who is a candidate to succeed himself, in the following letter:

"I want to congratulate you upon your fifth consecutive appointment as Chairman of the Fraternal Committee, National Convention Insurance Commissioners, and to say that the fraternal insurance societies have just cause for rejoicing in your continuance in this most important work. I know from my personal experience with you that the legitimate fraternal societies may feel safe in your hands. Wish all Commissioners were like you."—L. T. Binford, General Director, Columbian Woodmen.

Mr. Henry is a candidate to succeed himself as Insurance Commissioner of Mississippi.



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R. K. MORGAN, Principal Morgan School, Fayetteville, Tenn.

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A man to whom you may trust your boy with absolute confidence is Mr. Robert K. Morgan, principal of the Morgan School, Fayetteville, Tenn.

During the past twenty-five years Mr. Morgan has built up this training school for boys, around his own long experience, and his study of boy nature and of the problems of giving the boy the mental preparation, physical well-being and spiritual strength for an honorable, manly, successful life. He has chosen his faculty, equipped his school, and ordered its conduct, with this one purpose in view.

Mr. Morgan is a graduate of the Webb School, Bell Buckle, Tenn., and the Vanderbilt University. He is a man of strong, wholesome personality and deep Christian character—an inspiration to every boy who comes under his care. His close, personal relations with his boy students, his attention to their work, their talents, their special needs, have given his school a position of high distinction. The citizens of Fayetteville have recently presented him with a \$15,000 building as an addition to his school.

A request to Mr. L. I. Mills, Secretary, Morgan School, Tenn., will bring a catalogue and full information of this school.

PICKENS.

I have just closed a twelve-days' meeting with the church at Pickens. It was an excellent meeting. Brother Joe Canzoneri, of Mississippi College, was with us, and conducted the singing, and did it in such a manner as to win all our hearts. As a result of the meeting I baptized seven and two came in by letter. The Pickens saints are among the salt of the earth. E. T. MOBERLY.

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HON. P. S. STOVALL'S DATES.

Hon. P. S. Stovall, candidate for Governor, announces the following speaking dates for the week of July 19-24. All are cordially invited to be present at these speakings. Ladies are especially invited.

Cold Springs, Panola County—Monday, July 19, 10 a. m.
Mount Olivet, Panola County—Monday, July 19, 2 p. m.
Williamson, Panola County—Monday, July 19, 8 p. m.
Chapeltown, Panola County—Tuesday, July 20, 10 a. m.
Tocowa, Panola County—Tuesday, July 20, 2 p. m.
Pope, Panola County—Tuesday, July 20, 8 p. m.
Tyro, Tate County—Wednesday, July 21, 10 a. m.
Thyattira, Tate County—Wednesday, July 21, 2 p. m.
Loxahoma, Tate County—Wednesday, July 21, 8 p. m.
Arkabutla, Tate County—Thursday, July 22, 10 a. m.
Strayhorn, Tate County—Thursday, July 22, 1 p. m.
Crenshaw, Panola County—Thursday, July 22, 3:30 p. m.
Woodmen Springs, Amite County—Friday, July 23, picnic.
Woodville, Wilkinson County—Friday, July 23, 8 p. m.
Tylertown, Walthall County—Saturday, July 24, 3 p. m.
Fernwood, Pike County—Saturday, July 24, 8 p. m.

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THE BAPTIST RECORD, Jackson, Mississippi

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

I Kings 8:1-53.

Introduction.

Solomon's great work and that for which his reign is most noteworthy, was the building of the temple with which his name is connected. David had made magnificent preparations for this building, and Solomon entered heartily upon the undertaking. Hiram, king of Tyre, co-operated enthusiastically with Solomon in the plan, furnishing timber and stone, and placing his skill in the execution of fine work at his disposal. The temple was built upon Mount Moriah, the southeastern hill of Jerusalem. A large space was leveled off for this structure. The temple itself was ninety feet long, counting a cubit eighteen inches; thirty feet wide, and thirty feet high. It was built facing the east, hence its longer dimension was east and west. The porch extended the whole width of the temple proper and was fifteen feet deep, and one hundred and eighty feet high. In front of the temple and forming a part of the porch were set up two pillars, called Jachin, meaning the Lord will establish, and Boaz, strength. The holy place which was entered directly from the porch, was thirty feet wide and sixty feet long. Beyond this was the most holy place, thirty feet in length, thirty feet in width and thirty feet in height. The dimensions of the temple were double those of the tabernacle. Chambers were built against the temple on the north, west and south sides. Enclosing the temple proper was the court of the priests, and surrounding this was another court, known as the court of the Gentiles. Inside the court of the priests, or the inner court, and in front of the porch of the temple, was the great altar of burnt offerings, and between that and the porch was the brazen sea. In the holy places were the golden candlesticks, the altar of incense, and the table of shewbread. In the most holy place was the ark of the covenant. There were two cherubim, whose wings met in the center over the mercy-seat which was the cover of the ark of the covenant. Their outstretched wings extended the entire width of the room. The time occupied in building the temple was seven years. The stone and timber were prepared before being brought to the place, so that there was no sound of hammer while the parts were being placed in position. The total cost of the temple is estimated variously from one billion to several billion dollars. Much gold was used in overlaying different parts of the structure.

Lesson Teachings.

After Solomon had made an offer to the Lord of the new building and it had been accepted as was indicated by the cloud token, then Solomon offered that famous prayer as recorded in this eighth chapter. So the occasion was great from three standpoints: The great sacrifice, the great prayer, and the great man of

fering it. It will be noted that Solomon did not appoint some one else to offer this prayer, and well he did not, for no one could have approached so near the Lord at that time as did this man, for he as yet had not turned away from his Lord. No doubt he had learned how to pray from his father, as a teacher. It is well that we allow our children the privilege of learning how to pray from hearing us, so that when they give their hearts to God they will know how to approach the Master in prayer.

Again we notice that a faithful description is given of the posture of Solomon in this prayer. We should not notice so much his attitude further than to notice that he had the attitude of reverence. We ought to show humility when we pray. We notice again that the prayer was very long. This is noted not in advocacy of long prayers, nor would I suggest that prayers be made to order, but rather to call attention to the fact that at the throne of grace there is great liberty and God is not weary with our much speaking if we have a real petition to make and if we are really in earnest about it. The Master was very clear in His instruction, when He said in the sermon on the mount, "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you they have their reward. But thou when thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall reward thee openly." In this great prayer, Solomon follows a plan that is worthy of consideration.

Notice he first gives glory to God. This surely is worthy of imitation. In his expressions of adoration, he attributes all praise to his Lord. He gives thanks for what had been done for him. We too often leave this out of our prayers and are too ready to ask for something more, instead of thanking God for what He has already done. Solomon acknowledges his obligation for fulfilled promises, and depends for further blessings to be fulfilled in due time. Every prayer answered should encourage us to ask for greater things and also should strengthen us to live more in accordance with God's will concerning us.

And Solomon prays for any man who may trespass, or be smitten by the enemy, when there is drought, or famine, also a stranger, and in war. The petitioner refers all disaster to the cause of sin, and asks that their sins be remitted, provided they return unto the Lord.

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A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

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A REMARKABLE STORY of profound interest to those afflicted with Rheumatism, Gout, Neuralgia, Sciatica or Lumbago will be mailed free on receipt of name and address. John W. Carroll & Son, 308 N. 6th St., St. Louis, Mo.

NEW CURE FOR PELLAGRA FOUND.

Effingham, S. C.—Robert C. Hicks, of this place, writes, "Before my wife started taking your medicine she was a skeleton and only weighed 85 pounds. She had almost completely lost her mind and could not eat anything or do anything. Now she can eat anything, can walk three miles. I believe she would have been dead had it not been for your medicine. You have my prayers and best wishes."

There is no longer any doubt that pellagra can be cured. Don't delay until it is too late. It is your duty to consult the resourceful Baughn.

The symptoms—hands red like sunburn; skin peeling off; sore mouth; the lips, throat and tongue a flaming red, with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope; get Baughn's big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

Note: In case you have any doubt as to the merit of this treatment, you are at liberty to write to Jacobs & Co., Clinton, S. C., who did not accept this advertisement until an investigation was made that satisfied them that we had cured hundreds of cases of pellagra.

"HIGHEST RESPECT FOR ABILITY AND INDUSTRY."

Insurance Commissioner T. M. Henry, who is candidate to succeed himself, commended for work on fraternal committee:

"From several years' service with Mr. Henry on many important committees of the National Convention, including the fraternal, I have learned to have the highest respect for his ability, industry and attention to business in hand. He has the confidence and esteem of all the Commissioners, and all others having business therewith."—Herman L. Ekern, Commissioner, Wisconsin.

Mr. Henry is a candidate to succeed himself as Insurance Commissioner of Mississippi.

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The Baptist Record.

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JACKSON, MISSISSIPPI

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This is my first work in the great State of Texas, and am carried away with the way in which these people do things. We have a big tent on the church lot and great crowds are hearing the gospel at each service. People want us to continue, but owing to some previously arranged dates, the pastor has to leave Monday and we will close Sunday night, and I will return to my home in Water Valley.

After all things are considered, I believe I have the best church in the country. My people in Water Valley have cheerfully responded to every worthy appeal and met every obligation and mastered every situation since I have been their pastor.

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ABOUT BROTHER ROCKETT.

I have seen in The Record a notice of the death of Brother H. W. Rockett, Courtland, Miss., February 15, 1915.

His death, as his life, touches me deeply. It was Brother Rockett who took me to the First Baptist church at Water Valley, Miss., the Saturday night that I went under the bridge there and found salvation. The next day he took me to the church and baptized me. It was a Sunday afternoon in 1877. There were about twelve or thirteen others who were baptized at the same time.

For some time after that Brother Rockett was my pastor and I learned to love him, and to turn to him for guidance in spiritual things with sure confidence in his helpfulness. May his influence live on here among men, for by and by we will be with him through all eternity.

J. W. FRY.

Los Angeles, Calif., 145 N. Main St.

"HAS EVER BEEN STAUNCH FRIEND."

Head of W. O. W. thus refers to Hon. T. M. Henry, Insurance Commissioner and candidate to succeed himself:

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TYSON—SHOWS.

At the home of J. M. Shows, near New Hebron, Miss., at 6 p. m., June 24, 1915, Mr. W. R. Tyson, of Wesson, Miss., and Miss Estelle Shows were united in marriage, R. Drummond officiating. May prosperity and happiness attend them in their new relation.

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Hattiesburg, Miss.

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Simply get an ounce of othine—double strength from any druggist and a few applications should show you how easy it is to rid yourself of the homely freckles and get a beautiful complexion. Rarely is more than one ounce needed for the worst case.

Be sure to ask the druggist for the double strength othine as this is the prescription sold under guarantee of money back if it fails to remove freckles.

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DON'T MISS THIS. Cut out this slip, enclose with 5c to Foley & Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, backache, kidney and bladder ailments; and Foley Cathartic Tablets; a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

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CATCH-UP.

Excitable Party (at telephone)—"Hello! Who is this? Who is this, I say?"

Man at Other End—"Haven't got time to guess riddles. Tell me yourself who you are."—Boston Transcript.

"I have seven wives," explained the unspeakable Turk to the interviewer.

"Great Caesar! How do you manage to pay your dressmaker's bills?"

"I married dressmakers, son of an infidel."

"A great deal of what we call pleasure is largely imaginary," said the ready-made philosopher.

"I suppose so," replied the man who was working on his automobile.

"Now, wouldn't you like to be able to take a long ride without having to worry about speed-limits or spark-plugs or tires or anything at all?"

"I should say so!"

"Well, here's a street-car ticket."

—Washington Star.

"FOR SALE—A lawn mower and a barber chair."—Kewanee Star-Courier.

TETTERINE WHEN OTHERS FAIL.

That's the great thing about Tetterine skin remedy. It does last upon relieving the severest cases of Tetter, Ringworm, Eczema, Itch, Acne, Pimples, etc., when others fail. Mrs. S. E. Hart, Cross Trails, Ala., says: "I used Tetterine for tetter which has been running for 5 years. Nothing gave relief until I used your remedy and one box made a final cure." 50c at druggist's or by mail from Shuprine Co., Savannah, Ga.

The Freshman's Compliment.

A certain college president was entertaining a freshman at dinner, when the conversation turned upon football. To the student's surprise, the president displayed a thorough familiarity with the game, and proceeded to discuss it as earnestly as though it had been Greek or mathematics. Indeed, his treatment of the topic brought out so many points that the freshman had overlooked that the youth was moved to remark to his hostess:

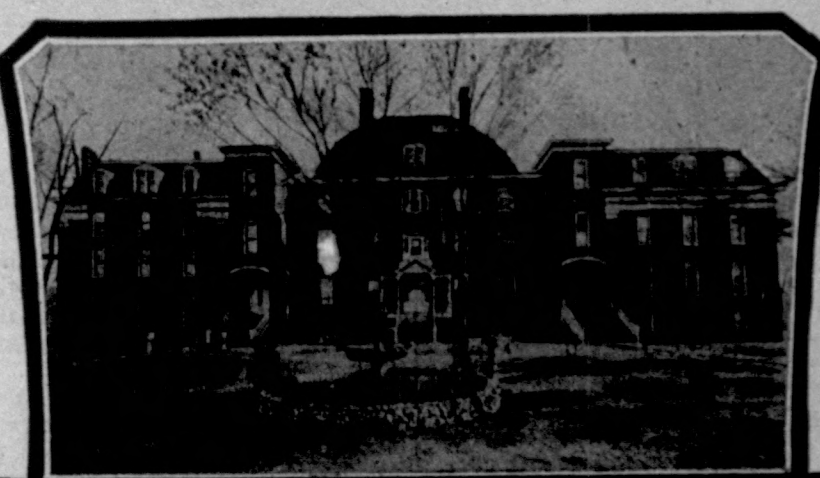
"Well, this talk with President Blank has showed me how true it is we never meet any one from whom we can't learn something."—Lippincott's.

The Memphis Conference Female Institute and College has introduced as a feature of each session educational trips. For next session these trips will be taken to the cities of Memphis and St. Louis.

The school is located in the residence section of the beautiful little city of Jackson, Tenn., with 20,000 population, very convenient to street cars, depots, fine churches, government building, Carnegie library, etc. The drinking water is considered among the purest of specimens in the world, and there is a wonderful Chalybeate Well within ten minutes walk. Special attention given to health and morals; a safe home boarding school with literary, music and other advantages.

Address H. G. Hawkins, President, Jackson, Tenn.

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Beautiful shaded grounds equipped with tennis courts, etc., in the heart of the city, affording every opportunity for healthful outdoor exercise together with the inspiring and cultural influences of the city. A completely equipped and well appointed brick building of size, electric lighted, hot and cold water, plenty of light and ventilation. A gymnasium. Wonderful chalybeate well near.

(A. B. and B. L. Literary Courses.) Thirteen competent instructors. A conservatory of music, conducted by artists of highest reputation, offering great opportunities in Piano, Voice, Violin and Harmony. Splendid Schools of Expression, Art and Dressmaking. Educational trips to Memphis and St. Louis a feature of next session. Terms moderate. Attendance doubled last two years.

For Descriptive Catalogue and 1915-16 announcement, Address Rev. Henry G. Hawkins, A. B., President, Jackson, Tenn.

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BAPTIST SUNDAY SCHOOL BOARD

Nashville, Tennessee

"Well, well!" said the planter. "What are you doing now, Uncle Josh?"

"I 'se a-preachin'."

"What! You preaching?"

"Yessah, marster, I 'se a-preachin'."

"Well, well! Do you use notes?"

"Nossuh. At the fust I used notes, but now I de-mands de cash."

Judge.

WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

NEWS IN THE CIRCLE

MARTIN BALL

The Calvary church, St. Louis, Mo., has called Rev. J. N. Wynn to the pastorate. It is thought he will accept and move at once.

Pastor R. L. Motley, of West Point, will aid Pastor I. N. Penick, of Martin, Tenn., in a meeting beginning the third Sunday in this month.

Enlistment Missionary W. R. Cooper is aiding Pastor J. A. Ousley in a meeting at Tunica this week. The prospects are excellent for a good meeting.

Rev. Z. R. Spence, who lately resigned the Calvary church, St. Louis, Mo., is succeeding well in evangelistic work. He is now living at Farmington, Mo.

Pastor Cottrell, of Cloverport, Ky., has been called to the pastorate of the church at Guthrie, Ky. It is thought he will accept. He is a splendid worker.

Secretary W. D. Powell, of Kentucky, says the church at Murray, Ky., leads the state in gifts to missions. Pastor Boyce Taylor has wrought well.

Dr. A. C. Dixon, pastor of Spurgeon's Tabernacle, London, was recently chosen president of the London Baptist Association. He knows how to fill the place.

July 19 has been fixed as B. Y. P. U. day at the Panama-Pacific Exposition. Dr. H. A. Porter, of Dallas, Texas, is to be the principal speaker on that day.

Evangelist Montgomery says, "It is a man's privilege to be safe and certain that he is safe. It is Jesus' blood that makes us safe and God's Word that makes us certain."

Baylor University, Texas, conferred the D. D. degree upon Rev. W. A. Hamlet at the last commencement. Surely he was a worthy subject, and will wear the honor well.

Pastor Jas. B. Leavell, of Oxford, is aiding Pastor L. R. Burrell in a fine meeting with the Second church, Jonesboro, Ark. The prayers of all Christians are asked for His blessings.

Perhaps Dr. Lansing Burrows is the most accurate statistician we have. He recently gave the number of Baptists in the world as 7,096,471. There are 6,013,812 in the United States.

Evangelist L. T. Reid recently held a great meeting at Spring Hope, N. C. There were fifty-seven additions by baptism. The chief of police and many business men were converted and baptized.

The installation address of Dr. Lee R. Scarborough, of the Southwestern Theological Seminary has been published in the seminary magazine. It occupies the entire space in the bulletin.

There seems to be a difference as to which has the largest and finest church in Kentucky. Dr. Doolan in Bowling Green, or Dr. Porter, Lexington. How about the work they are doing in these fine buildings?

At Clarksdale last Sunday, Prof. Jones, of Blue Mountain, spoke twice, delivering two excellent sermons. He has secured several girls in and around Clarksdale for Blue Mountain College. It does not seem difficult to get girls to go to Blue Mountain.

Pastor W. H. Sledge, of Helena, Ark., has been called to the pastorate of the Grace church, Baltimore. He has accepted and will move as soon as arrangements can be made. Dr. Sledge was universally popular in Helena.

Evangelist D. P. Montgomery, of Blue Mountain, is preaching in a gracious meeting at Lexington, Tenn. Fleetwood Ball, pastor. There have been a large number of additions and the meeting is reaching the entire town. Paul Montgomery is leading the music.

LETTERS THAT INSPIRE CONFIDENCE.

I wish very much that every reader of the Baptist Record could spend sufficient time in my office to read the thousands of letters which I have received from all parts of the country. I have printed several hundreds of them in a booklet, but I wish you could see the originals, for I would like for you to realize the wonderful results which they report in the relief of dyspepsia, indigestion, persistent headache, rheumatism, gall stones, kidney, bladder and liver diseases, uric acid poisoning, and other conditions due to impure blood.

Before my own health was restored by Shivar Mineral Water and I purchased this Spring, and before I received all of these letters from sufferers, I didn't take very much stock in advertisements like this. I therefore cannot blame you if you doubt, but, my friend, I am absolutely convinced that the Shivar Spring is the greatest restorative mineral spring ever discovered, not excepting the famous Spas of Europe. I have shipped this water to thousands of sufferers in all parts of the U. S., and they almost invariably report either permanent restoration or beneficial results. That is why I make the guarantee offer contained in the following letter. Sign it now and mail it.

Shivar Spring,
Box 18J, Shelton, S. C.
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
Shipping Point

(Please write distinctly)
Note:—The Advertising Manager of the Baptist Record is personally acquainted with Mr. Shivar. You run no risk whatever in accepting his offer. I have personally witnessed the remarkable curative power of this Water in a very serious case.

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THESE BOOKS have been used around the World, and their sale continues with unabated interest. They are Standard Books: the songs contained in them are favorites everywhere. Not only do they contain the cream of the Standard Church Hymns, and the "Tried and True" popular favorites of the Gospel Songs, but they have many splendid songs which are new to those who have not used these books. They contain many expensive copyrights which are not found in other books. It is easy to fill up a book with songs that are not copyrighted, or with cheap copyrights, but the best copyrights are expensive. Take notice of the large number of copyright owners. This is the explanation of the unequalled popularity of Coleman's Books.

New Evangel

Published in 1911
700,000 to Date

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen; postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c postpaid.

World Evangel

Published in 1913
430,000 to Date

This book was intended to supply the complete need of a church for music. The very high class of music contained in its 288 pages (400 numbers) justifies its claim to superiority. It courts critical comparison with any song book ever published.

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Express rates have been greatly reduced and Books are now carried by Parcel Post.

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REVIVAL AT HERNANDO.

We have just closed a ten days' revival meeting here, in which we were assisted by Brother J. W. Storer, formerly of Pauls Valley, Okla., and now the new pastor at Ripley, Tenn. Brother Storer was a college classmate of the pastor, and it was a great pleasure to renew the old friendship formed at William Jewell. Brother Storer is decidedly western, and has about him the characteristic energy and vim belonging to that part of the country. He preaches the old-fashioned gospel, without quibble or hesitation, and places all his emphasis on the two fundamentals, prayer and the Word of God.

Mrs. Edgar Estile, a member of the First church of Memphis, had charge of the music, and it was of a very high order.

We have baptized seven and re-

ceived five by letter since the opening of the meeting; and there are others who will probably come in later. The church has also been strengthened and revived. We are very thankful for this blessing from the Heavenly Father. We ask the prayers of all our brethren that we, like the Jerusalem church of old, may "continue steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

W. C. BOONE, Pastor.

Evangelist Sid Williams will assist Pastor O. L. Halley in a meeting at Plainview, Texas, some time in August. With J. A. Brown to lead the singing, Sid to preach and Halley to manage, we may expect to hear of a great time.

WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

The Baptist Record.

"THY KINGDOM COME"

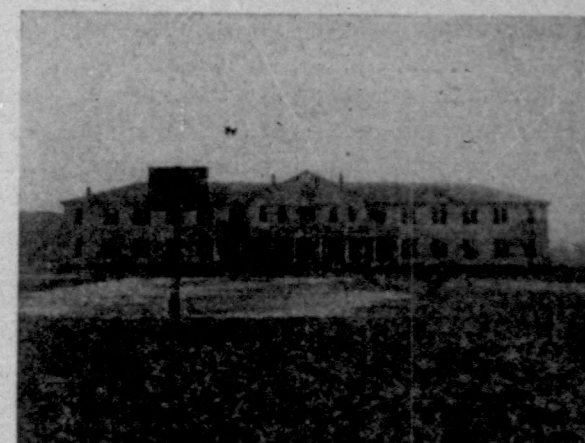
OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, JULY 22, 1915.

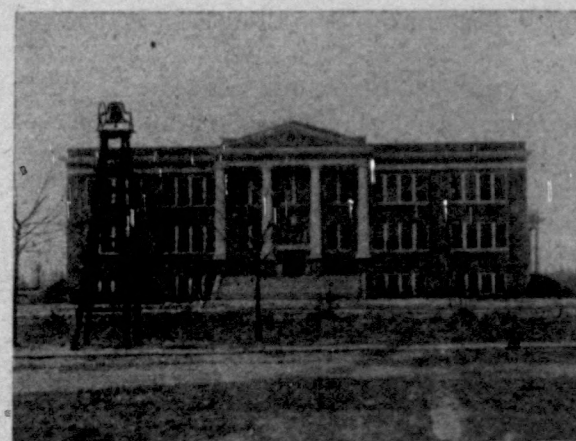
NEW SERIES, VOL. XVII, NO. 29



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Industrial Home.

Mississippi
Woman's
CollegeHattiesburg,
Miss.

Administration Building.

1914-1915



Senior Verna Oden.



Senior Nancy Miller



Senior Gladys Guynes



Senior Addie Hamrick



Senior Cleo Thatch



Senior Rosa Mae Polk



Senior Susan Thompson

Mississippi Woman's College

THE WOMAN'S COLLEGE.

The rise and progress of the Woman's College is like a legend out of one of the old stories. From the beginning the enterprise was marked with phenomenal success. In fact the progress has been too rapid for the trustees to adequately care for it from every side. But they have done hearty service in the way of equipment. Already there is property here that is worth well nigh a hundred and fifty thousand dollars. The new administration building which was recently erected is one of the best buildings of its kind in the country. For the next session President Johnson has provided an adequate and able faculty and is arranging to do the very best teaching.

The Bible department falls to me. We shall reverently and earnestly study the Word of God. Every girl in the college is required to take the Old and New Testaments. At least we shall seek to do thorough work. We are expecting a large number of girls, and I trust not one will return home at the end of the session who is not a devout Christian worker.

JOHN T. CHRISTIAN.

Hattiesburg, Miss.

THREE YEARS OF MISSISSIPPI WOMAN'S COLLEGE.

These three years are the years of beginnings. None are nor can be more important. The school will always have the impress of these three years upon it. They have been years of foundation building. As is the strength of the foundation, so shall be the usefulness and stability of the superstructure. If these three years are a sample of what shall be, then there is a glorious and a useful career for the Woman's College. God grant that this may be true, for it was of Him and unto Him this school was established. Dr. J. L. Johnson is the first and only president. The history of every institution is the history of a man. The Woman's College has a man four-square. He is a prince in Israel. He is equal to every demand and masters every call. For three years, by unceasing toil, he has made the college a success. In scholarship and culture, in devotion to God and duty he is surpassed by none. By wisdom, tact and ability he has won for himself and hence the college, a host of friends and supporters. Every man in Hattiesburg who knows him is his friend. He has the full co-operation of patrons, faculty and trustees. The denomination as a whole has shown their love for and confidence in him by selecting him president of the Baptist State Convention that met in Oxford last fall. He is a worthy leader of a worthy cause and his noble wife is no less worthy. She above all is a woman of prayer and of faith.

One of the remarkable things of these three years has been the health of the girls. Not a single serious case of sickness. They know how to feed the girls to the best advantage. The trained nurse, Miss O'Mara; the matron, Mrs. Batson, and the faculty keep a close and strict watch on their health. Their outdoor exercises and athletics are ample and adequate. The director of physical culture looks after the welfare of each student in this regard and suits the training to her respective needs. This school trains the body as well as the head and heart. This leads me to say that the charm and chief attraction of the Woman's College is its religious development. They make a specialty of music, domestic science and Christianity; for this is not only a denominational but a Christian college that gives the right kind of Christian education. The girls are not only led to Christ but are taught and trained how to serve Him in His churches. The Bible is in the regular course and four hours a week in the recitation rooms is required. Of the 602 students in three years, every one has professed Christ as Savior but one. Sixty have volunteered to give their lives to God in special service. There has been delivered sixteen "Blue Seal" Sunday School diplomas and twelve red ones, and 403 diplomas and seals. This cannot be surpassed by any other college. The girls have their own daily prayer meetings, conducting their own exercises. Mrs. Johnson leads in the study of missions. These girls not only know missions but how to teach mission study classes. As Brother J. E. Byrd says, "The school is putting into the process what they want in the product." Christian young women are being won and trained for Christian service. The intellectual training is equal to the religious and physical; a well rounded, well developed Christian character is what the Woman's College strives for. The course of study is equal to the best colleges in the South. In three years there has been fifty-one graduates and an enrollment of 602. The material development and equipment has been fine and first-class. Fifteen thousand dollars have been spent on the two dormitories. Fifteen acres has been added to the campus as a gift from Brother W. S. F. Tatum. This gives the college fifty-five acres in the campus; a large barn has been built and a herd of Jersey cows bought. The new administration building has been pronounced by competent critics as one of the best school buildings in the South.

No school has a more faithful and loyal board of trustees. There has been an average attendance of eighty per cent of the trustees at the numerous board meetings.

Time and space will forbid me to write about the ability, efficiency and loyalty of the teachers. Dr. Johnson has gathered around him. He has shown his best ability in selecting his teachers.

These three years have proven beyond a doubt the wisdom of the convention in accepting and maintaining a high-class Christian college for our girls. It is no longer an experiment, but a glorious success and is worthy of the patronage, support and co-operation of our Baptist host.

E. D. SOLOMON.

Hattiesburg, Miss.

NEW ADMINISTRATION BUILDING.

(Most convenient and up-to-date college building in the State.)

On November 10, 1914, the new administration building was opened for use. No college in the State can boast of a building more suited for administration purposes. It is constructed of brick trimmed in stone and is two stories in height with a basement of the English type. The picture gives but a faint idea of its appearance and beauty. Passing through the broad colonial porch with its massive columns you pass through a wide corridor into the beautiful auditorium fitted with the latest type of opera chairs and seating 700. On the left of the auditorium is the study hall with 100 single desks. Also on the first floor five recitation rooms, fitted with elegant desks and recitation benches, the teachers' rest room and the public and private offices of the president. Broad stairways lead to the second floor where we find first the spacious library with its sectional book cases and its massive oak library table presented by the class of 1914. Next come the Philomathean and Hellenian society rooms, the art room, the expression room and the voice room. On the right hand are the physical and chemical laboratories, with their apparatus and gas plant. On the left are twenty piano practice rooms and five piano teachers' rooms. These rooms have double doors and all walls and ceilings lined with builder's felt. When twenty-five pianos are sounding at once the sound is scarcely noticeable upon the first floor. This is undoubtedly the best equipped and arranged music department in the State. Down in the broad English basement we find the Domestic Science department with cooking, sewing and recitation rooms. The cooking has all electrical equipment. The sewing room is equipped with the latest Singer sewing machines. Here also is the business department where Stenography, Typewriting and Bookkeeping are taught, a gymnasium large enough for winter basket ball and three more recitation rooms.

With our two large dormitories, the elegant administration building, our large campus, our fine artesian water, our healthful location and many other advantages, we feel that we are well fitted to take care of girls. During our three years' experience no girl has been seriously ill.

INDUSTRIAL HOME DEPARTMENT.

The third year of the Industrial Home at the Woman's College has been a great success. Over eighty girls have boarded in the home, and the groceries, provisions, etc., have been furnished them at wholesale cost. They have been enabled to buy their provisions cheaper than their parents can buy their own. The spotless kitchen and the spick and span dining room have been the show places of the college. Moreover, the industrial girls have been leaders in their classes and in all departments of college life.

We are able to state from the experiences of the past session that the actual cost of board, including fuel, lights, laundry and matron's fee will not be over \$90. Literary tuition will be as it was last session, \$54. There is in addition the fee of \$10 which pays for physician, trained nurse, lyceum, physical culture, reading room and library. This fee is explained in the catalogue.

The following amounts are due when a girl enters the Industrial Home:

Physician, nurse, lyceum, etc.....	\$10.00
Tuition for one-half session.....	27.00
Board, etc., one-half session.....	45.00

Total \$82.50

The payments due at the opening of the second half of the session will be:

Tuition, one-half session.....	\$27.00
Board, etc., one-half session.....	45.00

Total \$72.50

As all these things are furnished at exact cost and are paid for in cash, we cannot credit any girl in the Industrial Home. Each girl in the Industrial Home is required to furnish for herself the same articles as any other boarder.

CHRISTIAN WORK AT THE WOMAN'S COLLEGE.

In our Christian work here, our chief business is not to teach, but to show—to show girls an example of the power of Christ in the life. We want to prove to girls that this life can be lived by girls, and by the purity, the simplicity, the sympathy in our own lives, to convince them that we have something which is worth their while to seek. School girls have a great deal of energy and life which, when properly directed, often flows easily into right channels. One of our aims is to rightly direct this, giving opportunity for the expression of the best and highest that may be awakened in the hearts of the girls.

Some of the first students of the Woman's College purposed in their hearts to meet together at twilight each evening for a little prayer meeting. These meetings were conducted by students who volunteered each evening for the work of the next meeting. From this has grown two twilight prayer meetings—one in each dormitory. These afford opportunity for developing leaders along this line.

The girls themselves also conduct their

own mission study classes of which we had last session more than twenty-five.

Our desire is to develop our students in such a way that going back into their own communities, they may help to supply the lack of leaders.

In our regular meetings of the Young Woman's Auxiliary on Tuesday afternoon of each week, we study the various departments of our organized work in order to show each girl that she is a part of a great whole, and upon her individually depends a work that she and only she can do.

We stress personal service work, the doing for others for Jesus' sake, and especially do we lay emphasis upon our obligation to the little children in our homes, our schools and our churches, hoping that the Master Himself will speak to the hearts of our prospective teachers and mothers, as He spoke to Simon so long ago, saying, "If ye love me, feed my lambs."

We earnestly desire to create within these walls and upon this campus such an atmosphere as will impress even the most careless with the things that are worth while, and plant a right purpose into the heart of every student.

"God has His best things for the few

Who dare to stand the test;

He has a second choice for those

Who will not have His best."

MRS. J. L. JOHNSON.

WHAT IS WORTH WHILE.

There are a number of phases of the work of our Woman's College that are well worth while. Only two of them shall be referred to in this article.

First, the far-reaching influence of that consecrated soul winner, Mrs. J. L. Johnson, up to the present time she has never been officially connected with the college. But each member of the splendid faculty will readily give to her the credit of being the potent power for good as exemplified in the lives of the girls. Her daily watch care, prompted always by love for the individual, brings her in closest touch with each one. Her wise council and sympathetic manner appeal to the best in each; hence she sends forth from the college at the close of the session earnest Christian girls who think—girls whose conduct is a credit to themselves, to the college and to the homes from which they come.

Second, the many little children who dwell within the influence of the college have ever since she has been there appealed strongly to the mother heart of Mrs. Johnson. At the meeting of the board of trustees last May she was granted the privilege of opening a kindergarten in the college, which shall be directed under her supervision, so not only the grown up girls will come under her beneficent influences but the little ones as well. Are these things not worth while in the making up of our Woman's College, Hattiesburg?

MRS. R. B. STAPLETON.

FROM OUR NEW VICE-PRESIDENT.

To the Brotherhood:

To the vast majority of you I am unknown. My experiences are those of a public school man and of a necessity my ideals are largely those of the public school man.

Since coming to the Woman's College the first of June, I have been impressed with two things especially. First, the intense loyalty on the part of students and patrons. Second, the emphasis placed on the development of Christian womanhood.

I believe the loyalty of the students and patrons to the institution can be largely accounted for when one considers the untiring zeal and enthusiasm of the teachers led by Dr. John L. Johnson. All of them seem to have caught the vision of a brighter day for the Baptist girls of Mississippi and they have labored in and out of season to bring the institution up to the level of its highest usefulness.

True to the ideals that brought forth the college, the officers of the administration and members of the faculty make every effort to lead the girls to a saving knowledge of Jesus Christ. They believe that mere book knowledge is not sufficient for the development of the future mothers of Mississippi.

I am glad to have a part in the great work.

CLAUDE BENNETT.

THE EXPRESSION DEPARTMENT.

1. **Physical Culture.**—Clear thinking and clean living depend upon a sound body. Hence much attention is paid to the development of a strong, graceful body.

The gymnasium work will be under the direction of Miss Vernon Johns, for four years a pupil of Mrs. P'Pool's and a graduate of Sam Houston Normal, of Huntsville, Texas, where she specialized in physical culture. The gymnasium lessons will be free to all boarding students. In addition to the gymnasium work outdoor games are encouraged.

2. **Speech Arts.**—Under the term expression comes the study of all the speech arts—reading, reciting, story telling and impromptu speech. Young women are being constantly called upon as teachers, leaders in church work and in society for just this kind of work. Study in this department is a great help as a means of general culture, and for those who wish to specialize in this study, a three-year course is offered that includes the best work possible to be gathered from our foremost teachers in Detroit, Boston and Chicago. Mrs. Kate Downs P'Pool will have charge of this department. Mrs. P'Pool is well known in Mississippi, through her students at Mississippi College and Hillman College. Since leaving these colleges she has continued her studies and her teaching. She brings to her work her old enthusiasm with years of rich experience. She will have personal charge of both private and class lessons.

Any one especially interested in this department would do well to write Mrs. P'Pool personally, care of the Woman's College.

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EDITORIAL.

LIGHT CENTERS.

One who has gone somewhat over the State will be impressed with the transformation that has been wrought in the people of certain communities by the maintenance of good schools in their midst. The character of the entire population will be superior and they are differentiated from others by a fineness of fibre, by higher ideals and by enjoyment of the best that is in nature, in literature and religion.

It is impossible to divorce education and religion either in fact or in the estimation of those who are the advocates, factors or patrons of either. Genuine and permanent culture can only be had with a religious basis, with the blood of religious belief and practice flowing through it. And religion compels the seeking of genuine education, that the man or woman may attain to the highest self-development. So that invariably the school and church buildings have stood close together. Sometimes the school has occupied the church building, or vice versa.

Almost any reader will call to mind localities that have been light centers from whose radiance the faces and homes and lives of more than a generation have reflected intelligence and culture and comfort.

Many years ago in the middle of the past century, Wm. Carey Crane came into Mississippi and started a school along with his preaching at Center Hill in the northern part of DeSoto county. The school served its generation and like its founder fell on sleep, but the halo of it remained upon the community long after the school had ceased to exist. It was a long way from the railroad and it had no special advantages over the surrounding country except in the work that the school did for them, but there was a certain elevation of character and exalted ideal that had its transfiguring effect.

In another part of the State at or near what is now Daleville in Lauderdale county, a Presbyterian preacher named Cooper settled and started a school. It is wonderful what vital and organizing power a man with a noble purpose has. The leaven worked until the whole mass was leavened and the community differs from many others as yeast bread differs from unleavened bread. No railroad touches this locality, but the

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CHEAP EDUCATION.

light penetrates the homes and lives of the people.

Another country community where electric lights and locomotives are unknown is Harpersville in Scott county. But they had the light of academic learning and the motive power of a quickened ambition and these have wrought in them to transfigure the ordinary life of a farming rural community into new comforts and large fellowship with the best in nature and the work of other people. Here the family of a Methodist preacher, Huddleston, by name, has been the large factor.

Many such communities will come to the minds of different readers, as Union Church, Seminary, Gillsburg. There are others still not needed to be mentioned because they are in everybody's mind, for having done a more wide-reaching work. These will suffice to awaken the memory of many places which have been light centers with lasting influence for good.

Now if these local schools have done the work of transforming their communities, what shall we say or expect of the schools that make the state-wide effort to minister to the upbuilding and ennobling of our people. They serve at once to minister directly to the people, and they bless them indirectly by stimulating the local schools to their best, furnishing them with high ideals and men and women who embody those ideals and purpose to carry them into practical operation. Just as some farmers are expert at developing their seed for planting to the highest point of fruitfulness and so make themselves a blessing to all other farmers; so the schools for higher education, which we boast of as our colleges send out men and women into all the communities of the State who raise the intellectual and moral tone, by creating higher ideals in the schools and homes and lives of the people. These colleges make the strongest possible appeal to us for their proper support and for the improvement of their equipment in material things and in men of the highest calibre and highest cultural and spiritual attainments. It ought to be our joy to make them the best and our pride to give them our boys and girls and money that they may fulfill their God-given mission. Those college men and women are doing our work and the men who are raising money for them are making possible the enlargement that our age demands in educational equipment.

Rev. I. A. Hailey, former pastor at Fifteenth avenue church, Meridian, is now located at Union, having been united in marriage on July 18th with Mrs. Nannie Lay Cleveland. We rejoice with them that rejoice. Brother Hailey is holding meetings and has some dates open.

The editor was with Pastor B. E. Phillips at Fannin Rankin county, last week in a meeting. Five were received for baptism. Congregations were small owing to the unusually busy season. Brother Phillips is a faithful fellow-worker and has the burden of souls on his heart.

It is a matter to be grateful for that this generation has sought to bring education within reach of the poor and to reduce the cost of it even to those who would be able to pay. This is the reason for the existence of public schools and why people are willing to be taxed for their support. This is why legislators are ready to make appropriations for the maintenance of the State colleges and no complaint is heard from the taxpayers. Education, real education, the best education, ought to be put within the reach of any ambitious young man or young woman.

But there is danger in any line of work that the effort to reduce the cost may degenerate into a mania for cheapness. People often think they are buying a thing when they are merely getting the name of the thing. Not everything is according to label. Manufacturers and dealers, not over-scrupulous, take advantage of the well-known craze for cheapness and put out something that bears the name of the desired article, because it will sell quickly. It meets the immediate demand for the thing coveted, supplants the better article, but soon ends in disappointment and mortification, perhaps with disgust of everything that goes by that name.

We are not to imagine that education is exempt from this danger or immune to the attack of cheapness. In the long run, people get about what they are willing to pay for, whether it is in clothes or in education. There are "Cheap John" clothing houses and there are shoddy educational outfits. A rose may smell as sweet by any other name, but any other flower does not smell like a rose because you call it a rose. A jimson weed would retain its offensive odor though planted among roses and called by their name. To call an institution a college does not give it that standing.

The danger now is that young men and young women may be satisfied with, nay, even may seek for, some short cut in education that cheats them of the prize and condemns them to shallowness and superficiality for the full term of their lives. Education is not a thing that can be handed out to you with a sheepskin and a blue ribbon; but a process of years of hard work in self-discipline, and a resultant force of character, adaptability and versatility that come of training under intelligent supervision and direction. There are academies and junior colleges that do most creditable and thorough work, which are deserving of patronage and of praise. They do not promise to give a full college course, but the work they do is done thoroughly and is valuable as that done anywhere. It is better to have a good academy than a sham college.

But young people are not alone in the temptation to substitute a diploma for an education. Parents are sometimes like people who feel that they must buy a Christmas present for an acquaintance—"anything, so it's cheap." They are in danger of selecting a school, not with reference to the ultimate product in the life of the child, but on

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the basis of cost. This is nothing else than selling so much of the child's interest and usefulness for so much money. First settle in your mind that your boy or girl must have the best opportunity for developing into a full grown man or woman with the highest qualities of his being brought into activity and dominance, and then know that no sacrifice is too great to make in order to secure this end. The education that fits for service in the kingdom of God in the world is worth all the time and money required to secure it. It is not a good rule to buy anything merely because it is cheap.

We have received and read a little book nicely gotten up by Foote & Davies, of Atlanta, for the author, Mr. Jas. Richardson; price, \$1.00; called "The Master Scientist." It denies the existence of the devil, rejects the deity of Christ and the personality of the Holy Spirit, and teaches conditional immortality, the wicked ceasing to exist. We are surprised to find a commendation of it by several preachers, one or two Baptists among them. It is made up largely of quotations from people who would certainly resent, some of them, such abuse of their words. But they are dead now and can't defend themselves. It is enough to make Paul and Henry Drummond turn in their graves. The author rejects some of the teachings of Mrs. Eddy, but the difference between them is the difference between "ding-dong" and "dong-ding." The quotations from the Bible are mostly perverted paraphrases that minister to the erroneous ideas of the author.

STREET CHAPEL WORK IN CHEFOO.

I never saw a street chapel better situated. Thousands of people from all classes of Chefoo's cosmopolitan population pass its doors every day. By taking some tracts and stepping out into the street in front and inviting the people in we soon have a crowded room. A great many who have not time to stop receive tracts to read at leisure. I spend every morning at the chapel and my afternoons in study and preparation with my teacher. All through March great crowds have heard the gospel in this chapel.

The chapel is right on the harbor front on a wide band. Just across the bund is the junk anchorage. Here dozens of great junks from all the China coast are anchored loading or unloading and going to and fro with the commerce of this busy port.

I have studied three dialects since coming to China and sometimes I feel that I have wasted a lot of time. But I saw the value of it a few days ago and am more and more impressed that it is valuable to know several dialects in a place like Chefoo. A few days ago I was standing in front of my chapel distributing tracts and inviting people to come into the chapel and hear the gospel. I handed a tract to one fine looking old Chinese gentleman and began talking to him. I found he was from Kiangsu province and spoke the dialect I learned when I lived

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in Chinkiang. I was able to converse with him and he was greatly pleased to learn that I had once lived in his province and understood his dialect. A few minutes later I got into conversation with the owner of a junk moored to the jetty just in front of my chapel. He was from Chili province, and my knowledge of the Pekinese dialect made it easy for me to talk with him. He invited me on board to have tea with him and I had a talk worth while with him and his partner. So you can see that my chapel is placed where it will scatter the seed in many directions. Only eternity will reveal the full harvest of a work like that.

As another example, a few days ago I stopped a group of soldiers who are stationed in the barracks not far from my house. These also I found to be Southern men, mostly from my old province of Kiansu. One was from near Chinkiang, my old station, another from Yangchow, another from Nanking.

I want to tell you also about a wealthy layman who has become interested in my evangelistic work. His name is Tsong. He made a fortune in the oil business in Tsingtau. He is now retired and living in Chefoo. He comes to my chapel a great deal and often preaches himself. One day last week he stood out in front of the chapel with me and helped to distribute tracts and invite the people in. And although large numbers of business men are passing all the time. This means a great deal to a Chinaman of his class and means a considerable loss of face from their standpoint. He furnished the chapel with its supply of coal last winter. Recently we have started a night school in the chapel to teach the 600 character primer prepared by Mr. Tong of the Shanghai Baptist College. This school was started on the initiative of Mr. Tsong who offered to pay all expenses, furnishing tables, blackboard, lamp and oil. So far there are twenty-six scholars. He has recently asked me to order 100,000 tracts from our Canton society for distribution. He has also undertaken the support of an evangelist recently sent out to Sheokwang.

Another man, a recent convert at the chap-

el, and not yet baptized, is giving himself earnestly to the work. Although only an uneducated cook, he is most earnest. He comes to the chapel during his spare time to hear the gospel preached and helps to handle the crowds that come in off the street. He is faithful in church attendance, is contributing his money to the support of the church, and is trying to lead others to Christ. He tries on Sunday to get men from his place of work to go to church with him and he is succeeding.

The work we are doing down at the chapel is largely in virgin soil. The masses of the Chinese have scarcely been touched with the gospel. Of the crowds who come into the chapel few when being questioned tell us that they know what the gospel means. But how they do listen. The number of people who can be reached there is limited only by the strength of my evangelist and Brother Nicholls and myself who do the preaching. Brother Nicholls is a Scotch Baptist who was a pioneer of the China Island Mission in opening Szechuan province over thirty years ago. He left the mission because of conscientious objections to their form of government.

No what warm weather has come and we are able to keep the chapel open all the time and to work and preach on the streets I am looking forward to several months of busy seed sowing and I trust some reaping among the busy tens of thousands that throng the shops and streets of Chefoo.

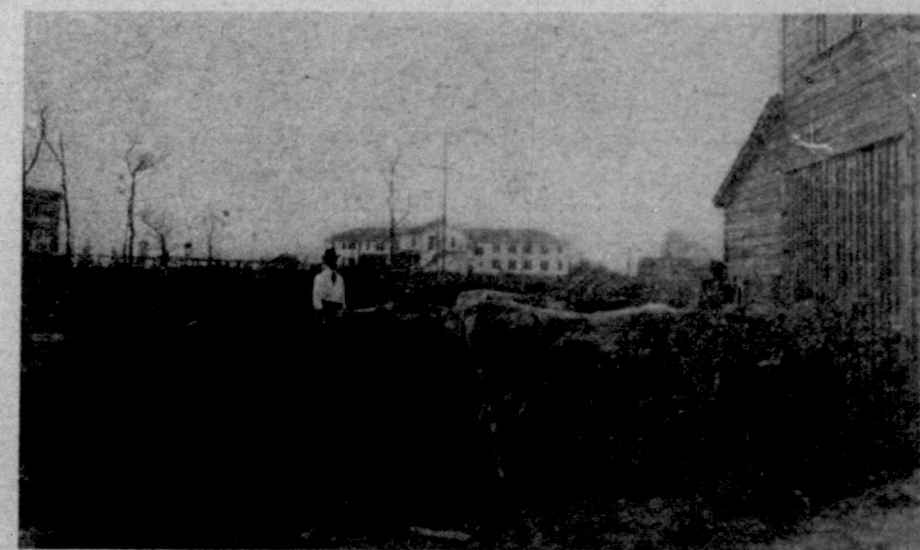
T. F. McCREA.

Chefoo, China.

Rev. R. A. Eddleman is with Pastor Mason in a meeting at Carrollton.

The church at Houston has asked Pastor G. W. Riley to hold his own meeting. He is able, by their help and the Lord's.

Missionary J. G. Chastain is in an enlistment campaign in Trinity Association. They are having large and attentive congregations and he doesn't fail to remember The Record in the enlistment work.



MISSISSIPPI WOMAN'S COLLEGE JERSEYS.

WHERE SHALL WE SEND THEM?

Many of us are planning to put our girls in some college this fall. The question with us is, "Where shall we send them?" All true parents have high ideals set for their children and really they want to have them trained where the influences are such as will lead them towards those ideals. For the following reasons, I believe the denominational school is the best place for this:

1. The curriculum is just as good as in similar non-denominational institutions, and in some respects, better.
2. The teachers are in every way just as competent.
3. These teachers are chosen because of their true ideals and excellent Christian characters as well as their ability as instructors.

4. The religious teaching and influence in the denominational institutions are positive and definite.

These facts, with others that could be enumerated, make it evident that the denominational school is best prepared for the right development of the young life.

Among the number of such institutions in the State, we have our own Mississippi Woman's College, at Hattiesburg. It is the property of the Baptists of the State and the pride of the denomination, standing as it does for the development of the Christian womanhood of the State. Happily located, with substantial and serviceable buildings, a comprehensive curriculum and an efficient corps of teachers it is at once an appeal and a satisfaction to State and denominational interest and patriotism. Put your daughter there, and she will come back to you with a well trained mind, a stronger grip on God's Word, and a determination to spend her life in unselfish service.

Yours for Christian education,
BRYAN SIMMONS.

THE VOICE OF A PATRON.

I wish to say a few words as a patron of the Mississippi Woman's College of Hattiesburg. My family and I have lived a year in the school and are qualified to speak from inside information. No bias nor personal interest would influence me to say other than the truth. The world is wide and advantages are numerous and I am not bound to stay at any certain place. We have chosen this school as best adapted to the training of our three girls. That is the ruling motive in the mind of Mrs. P'Pool and myself. After thoroughly investigating all the schools and locations and trying this one a year we are fully satisfied and delighted.

1. The faculty is a company of as excellent personalities as can usually be grouped, and is constantly being improved by special study and the addition of new members.
2. The spirit of the school is that of a good home. It has not the garish impersonal quality of many public institutions. Its color-tone is subdued and pleasant, and is

conducive to the culture of the finer sentiments.

3. It teaches self-reliance and preparedness for all the duties and emergencies of life. While it fits girls for any industry open to women, it turns their thoughts and training toward the home.

4. It dignifies work and puts a premium on the idea of a girl being useful in the world, and glorifying whatever she touches with a noble spirit.

5. It offers opportunities for girls who have no means to make their own way to high attainments.

6. It fits the girl while here in mind and spirit to do the things she has to do when away from here, and to do it a little more skillfully and with a free spirit.

7. Its religious spirit is free from bigotry and narrowness, but is inspired with freedom and conviction.

8. It does not train women to be "high-flyers" in society; but to be good leaders in the home, the church and the intellectual and spiritual movements of the community.

I have great comfort of spirit, while I am going over the earth in revival work, to know that Mrs. P'Pool and the girls are under the protection and benediction of this great institution which my own Baptist people have founded.

Faithfully yours,
ELBERT S. P'POOL, Evangelist.
Hattiesburg, Miss.

THE ANNUAL MEETING OF THE HOME BOARD.

The Home Board held its annual meeting in Atlanta, Ga. in the main Sunday School room of the First Baptist church on June 30-July 1.

The sessions were long and strenuous, lasting from early morning until midnight. The attendance was large. In addition to the local members all of the State members were present except four, and all of the officers of the convention but one.

Everything possible was done to carry out the will of the convention in the reorganization of the work of the board, and in formulating the best plans and devising the most effective means for discharging the duties assigned it at the least possible expense. It was thought exceedingly unwise to in any way deplete the working force of the board to the point of impairing its usefulness.

Organization.

The officers of the board and the corresponding secretary are elected by the convention, but the convention authorizes the board to "elect other secretaries, a treasurer, and such other paid officers and employes as may be necessary for the efficient conduct of its business." Competent brethren were placed in charge as head of the various departments under the general supervision of the corresponding secretary who is the "executor officer of the board." These brethren are charged with the conduct of the work committed to them in the most economical manner consistent with the high-

est efficiency. Their names, duties and titles are indicated as follows:

V. I. Masters, editor of publications; Weston Bruner, superintendent of evangelism; L. B. Warren, superintendent church extension; M. M. Welch, office assistant; P. H. Mell, treasurer.

All of these have proved themselves efficient in the departments to which they have been assigned.

No separate head was provided for the department of enlistment, but the work of this department was entrusted to the corresponding secretary to be conducted as far as practicable in co-operation with the mission boards of the states. This change in the policy of the board is in no sense an underestimate of the importance of the work of enlistment, but is only an effort to carry it on economically and effectively.

Expenses.

Efficiency and economy were the key notes throughout all the sessions. The members were decided in their opinion that the convention would not approve any reduction of force which would lessen the efficiency of the board. It appears clearly that much of the expense charged to the board is entirely beyond its control. The items of state expenses, W. M. U. expenses, interest charges, laymen's committee expenses bonding the treasurer, amounting to almost \$32,000, are determined for the board and not by it. Results from the work of enlistment from the very nature of the case cannot be tabulated. Enlistment has to do with such matters as the formation of more compact pastoral fields, increasing the number of preaching services in many of the churches, promoting missionary education, securing weekly offerings, multiplying the number of regular contributors to all the work of the denomination, and so enlisting the interest of our people as to place many who have been quite indifferent upon the active list. All this results in far-reaching benefit to all the interests of the denomination, and therefore, the expense of it cannot be properly classed with administration expenses. When proper reductions have been made the expenses of the board are not out of proportion to the results accomplished. The transference of the entire management of the enlistment department to the corresponding secretary will further reduce expenses this year.

Thorough Canvass of the Field.

All the work of the departments, the fields demanding attention, and the pressing calls for aid were referred to competent committees for review and recommendations that the board might determine if possible the most effectual methods for promoting the "affairs relating to the objects with whose interests it is charged." It is wholly impossible with the means at its disposal for the board to meet all the insistent demands upon it. It distributes the moneys committed to it according to the combined wisdom of the members.

The growth of the work has been truly gratifying, and the success attending the efforts of the board such as to evoke devout

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Mississippi's Mission Program.

The Baptists of Mississippi should have a mission program; they should be a unit upon the great fundamental things for which the churches stand and should be united in their efforts to accomplish these things.

Their interests and purposes are one. The charge of the Master in the great commission is to each one alike. Every church is pledged to its Divine Lord to bring the gospel of Christ to bear upon everything human and material in the State, so that the Holy Spirit may operate through that gospel to bring these things into right relation to God and into His service.

The plan by which this is to be accomplished should form a definite and specific program, and this program should be comprehensive enough to sweep the whole gamut of denominational activity.

In endeavoring to map out a program for our work the first thing to be determined is the object and purpose of our work. What are we, as Baptists in Mississippi, working for? Have we a definite goal? If we have, then it is not a difficult matter to arrange a program by which that goal can be reached.

It seems to me that the goal of Mississippi Baptists should be to make Mississippi a Baptist empire. It should be their purpose to bring Baptist thought, Baptist principles, and Baptist standards to bear upon the whole life of the State. They should work through every church, through every institution, through every pastor and through every individual Baptist to project into the civic, economic, social and denominational life of the State the fundamental things for which Baptists stand.

If this is the Baptist goal, then our program must be so arranged that it will gather up all the energies and all the powers of our Baptist people and hurl them unitedly against this task. Our denominational institutions—our orphanage, our hospitals, our colleges; our organizations—Education Commission, Convention Board, associations and convention—must all work to this end; our 1,500 churches with their 160,000 members, and their 500 pastors must work in co-operation with these organized agencies for the accomplishment of this great task. Any program that does not include all of these

thanksgiving. The fields are white unto the harvest. The demands upon the board are urgent. The future is bright with prospect. The members returned to their homes with hope in their hearts, and with a fixed determination to further the cause with even greater assiduity.

(Signed) B. C. Henning, C. W. Daniel, J. L. Cross, F. C. McConnell, C. W. Duke, C. E. Madary, Lansing Burrows—Committee.

agencies, or having included them, does not direct them toward the one thing of making Mississippi a Baptist empire, is inadequate.

It will not be possible at this time to even give the main features of this program. But I do want to call attention to some things that are not sufficient within themselves to secure the end which we should have in view:

1. The hop-skip-and-jump method of denominational work will not do it. We must get away from the idea that by running out in the streets, or even out in the country as for that matter, and shouting, "Come, brethren, let's take the State for Christ!" we will ever succeed in rallying any considerable part of our people to the serious business which we as Baptist people have in mind. We can hop, skip and jump all over this State, with all the men that we can put in the field, and after the hopping, skipping and jumping has been done, there will be little or nothing left to tell the tale of our coming and going.

2. The flash-and-fire-in-the-pan method will not do the work. After our association-to-association campaigns last year, in which we put every ounce of energy that it was possible for us to put into them, with the help of the returned missionaries sent to us by the Foreign Mission Board, it was the candid conviction of our enlistment men, Brethren Wall and Harrington, that the results were not of such a nature as to justify the time and money spent in putting the campaigns on. We have been trying again and again the church-to-church campaign, and our leading brethren in many of the associations in which these campaigns have been tried out, have come definitely to the conviction that the results do not justify the time and money spent in putting the campaign on. In fact, after we have tried this campaign method, in which we have gone flying from place to place, it is the candid conviction of many of our leaders that Mississippi Baptists will never make Mississippi a Baptist empire until they put in force a program which has vastly more in it than the campaign method has ever yet been able to put into it.

3. Without mentioning the other things that might be mentioned as ways in which we can fail to do the things we ought to do as Baptists, I want to suggest one thing, and in that suggestion, forecast somewhat the nature of the program that Mississippi Baptists must put on. Men who think are the men who lead, and the men who think so as to lead in the right direction are the men who are correctly trained and properly instructed. This is a principle of universal application. In doing Baptist work,

if we go in the right direction, it will be because the Baptists who are thinking have been properly trained and instructed. This gives us the key to the nature of the program we must put on. It is a campaign of education and training. It cannot be done in a day. No men, however expert they may be, can in a few hours, give that information, that instruction and that training necessary to develop leaders in the local churches. We have got to come in our enlistment work to siege tactics, individual churches have got to be touched by our enlistment men—not in one service, not in two services, but in a week of instruction and training culminating in some definite plan put on in the church for efficiency. This is the way our Sunday School men proceed in their program and their program has proven eminently successful.

So long as we scatter our work all over the State as we are now doing to a large extent, it will continue to be so thin that one can scarcely see it. It is like a man plowing one furrow to a row out of about every one hundred rows in a thousand-acre field. It would be better to plow out a few rows and lay by a part of the crop. We must put on a program that will do intensive work, leaving the churches that we touch in such a condition that like the Sunday Schools that have been touched, they can go on doing the thing and growing in the doing.

Next week I want to say more along this line, and I want to ask our Baptist brethren throughout the State to begin to think on the subject. We have got a big job before us; we are a great people, and we want to put on a program that will have the least possible amount of friction; the least possible amount of expense, and will secure the largest possible returns. And to do this, we need the combined thought and help of every Baptist in Mississippi.

TEACHER TRAINING.

Our records show that 184 awards were bestowed during the past year for teacher training work in Mississippi schools and colleges, each award indicating the completion of some book in the normal course. Judson College, Marion, Ala., leads the procession with 215 awards. Mississippi Woman's College, Hattiesburg, comes next with 136. Mars Hill College, Mars Hill, N. C., comes next with 133.

For Mississippi, the records stand as follows: Eeru High School, Eeru, 2 diplomas; Hillman College, Clinton, 7 diplomas; Mississippi Woman's College, Hattiesburg, 60 diplomas, 39 Old Testament, 34 New Testament; Clarke Memorial College, Newton, 7 diplomas, 2 "Graded Sunday School," 11 "After the Primary, What?," 7 "Teaching and Teachers," 3 "Talks With the Training Class," 2 "Doctrines of Our Faith."

Truly yours,
P. E. BURROUGHS,
Educational Secretary.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.
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Young People's Leader.
MISS MARY PATLIF. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

From Blue Mountain Encampment.

Dear Miss Lackey:

I have greatly enjoyed giving the stories and feel that much good has been done by giving the encampment people an insight into "story land," and what it means to the children.

The "lantern stories" are ideal and many books have been ordered. I tell you this that you may realize what your wise planning has meant.

The encampment has been good, and especially fine was the work of Mrs. Riley. All enjoyed her.

MRS. JENNIE M. HARDY.

From Mrs. W. J. Neel, of Georgia:

"Thank you so much for your splendid booklet, 'Ideals for Mississippi Woman's Missionary Union.' It is such a fine, clear and comprehensive statement of our work. I am sure Mississippi Union will be greatly helped by it. Wishing you continued joy in your large service to the cause. Lovingly, 'MRS. W. J. NEEL.'"

Next quarter, beginning August 1st, is our State mission quarter. We will shortly have ready to send out the program for State mission day, which will be perhaps the last Monday in September. It is the earnest desire of your Central Committee that every society in the State will observe the day, and will take up a special offering for our own State work at that time. "He came unto His own, and His own received Him not." Let it never be said of us that we His professed followers turned aside from our own.

The names of frontier missionaries who need help in the way of boxes can now be sent out. Your society alone, or together with other societies in your association will want to assist in this good work. Please write to your own secretary or direct to Miss Mallory when you are ready to help.

Letter from Miss Sullenger.

(Please read in your society.)

During the past year, especially this summer, the message on my heart is, "The King's business requireth haste." Never was a field whiter unto the harvest. We

have had a heavy wheat harvest, but the rains of the past month have made the gathering of this harvest almost impossible. So our people are awake. They have ambitions to be a part of the world. In the best of us there is the greater ambition to be a factor in the world.

There is a great demand for training and our Southern Baptist Home Board is doing its best to meet that demand.

But our schools for the most part are poorly equipped and not sufficient even in room to accommodate the applicants.

At Fruitland we often have three girls in the room where only two should be for real work. But what can you do when a girl has worked and saved in order to have a few months of training? Nothing but the best you can.

We are anxious to make Christian leaders of our boys and girls; that is what we stand for. To do this our girls' home must be a model home in every sense. This we as teachers attempt. Ideals must be back of any real thing accomplished. Visions are necessary for any growth.

So in this home we must be neat, systematic, sanitary and tasteful. To do our regular high school work, to do our laundry, and then keep this home in real order, and furnish three meals a day, means a busy life of sacrifice on the part of both teacher and pupil.

We have in the home so many incidents of real sacrifice on the part of the girls. Working together as we do in all kinds of work gives opportunity for thoughtful kindness and develops the best in a girl.

In the furnishings of the homes, as it is done by the ladies, I want the Y. W. A.'s to remember that what they send and is used in the home is a pattern for dozens of homes.

At Fruitland we are trying to furnish a girls' parlor this year, and equip a domestic science room. We have very little to begin with but it will grow slowly but surely, as things always grow at Fruitland. We have one sewing machine which we have had for several years. I am so anxious that our girls be taught sewing. They cook and clean better than they sew.

Just now there comes a great demand from girls who want to help work their way. The failure of potatoes last year, the cotton crop further south, and the unsettled conditions caused by the war, makes even the small cost of the home almost impossible to attain. My home ladies here (Mexico, Missouri) are going to help in the expense of a girl who has meant so much to the home and who has worked her way for two years. She has had an operation for appendicitis and is not strong yet; so I want to save her this year. She is a valuable helper in the home, and we are training her for domestic science work in our school. I shall be able to help in part with two more girls.

Our boys' home is going to be improved some. Our boys do not have time for cooking and washing dishes, though they do the greater part of the work outside of that. They are trained as best we can to make the

real men that the world so much needs. Two ladies living in the boys' home make it a real home.

We are so grateful to Mississippi for giving us Miss Kethley. Pray for us and write me any time for special work or special information.

Sincerely,

MARTHA SULLENGER,
Lady Principal Fruitland Institute.
Hendersonville, N. C.

Sister secretary, are you remembering that the quarter ends on the thirty-first of this month? And are you getting that report ready to send us? Please do not fail to send it in.

Literature Fund.

Amount on hand April 29.....	\$54.17
Immanuel, Hattiesburg .....	.90
Lyon	1.40
Kingston, Laurel	1.10
Liberty	1.20
Terry	2.00
Laurel First	2.60
Mars Hill	1.00
Bethesda (Columbus Assn.)	1.60
Salem (Columbus Assn.)	1.40
Main St., Hattiesburg	1.00
Houston	1.00
Columbus .....	.25
Itta Bena .....	.25
Osyka .....	.25
Shuqualak	1.00
Corinth	2.00
Poplarville	2.00
West Point	2.50
Amory	1.00
Leland	1.00
Greenville	2.50
Clinton Y. W. A. ....	.50
Brookhaven Y. W. A. ....	.50
Greenwood G. A. ....	.50
Eupora Y. W. A. ....	.50
Hazlehurst Y. W. A. ....	.50
Macon Y. W. A. ....	.50
Laurel Y. W. A. ....	.50
Silver Creek Y. W. A. ....	.50

Total to date\$86.12

Expenditures to date:

Ribbon badges for convention	\$.75
Calendars	6.00
Subscription Royal Service	20.50
Shipping frames to and from Houston	1.16
Stationery	1.50
Printing "Ideals W. M. U."	60.00
Express on same	1.25
Paid on literature	10.00
Less ten per cent on checks	1.70

Total\$102.86

Deficit to date 16.74

Beloved, you see we are sadly behind. We would be very much "to the red" but for the fact that the Central Committee allowed the secretary \$20.25 for convention expenses, and she replaced that amount. Please see to it that your society sends in the literature fund. We trust the booklet, "Ideals of the Mississippi W. M. U." will fully repay you for the amount you send.

ASSOCIATIONAL SUNDAY SCHOOL CONVENTION.

The Bogue Chitto Association Sunday School Convention met with the Osyka Baptist church, May 29-30. The meeting was good in every respect. The attendance was above the usual. The welcome address by Miss Edna Spence made everybody feel good. The program for the two days, with its large number of subjects on present-day interests, was ably discussed by such speakers as Whitfield, Lane, Flowers, Wilson, Bedwell, Kenna, Godbold, Holmes, Varnado, Lea, and W. E. Holcomb, our State Sunday School and B. Y. P. U. secretary. Brother Holcomb's blackboard and chart presentations of his subjects, coupled with his "rapid fire" talks, engaged the undivided attention of his hearers and awakened an increased interest in Sunday School and B. Y. P. U. work in our churches. He did not fail to emphasize the truth that these adjuncts should be under church supervision.

Mrs. C. E. Brumfield gave us an excellent paper on "The Mission Study Class." The stereopticon views of some of our mission fields given by Brother Whitfield was an interesting feature of the convention and profitable for instruction.

On Sunday forenoon Brother W. E. Farr, our financial agent for our Mississippi Baptist Woman's and Clarke Memorial College, presented in a forceful sermon address the worthy cause of Christian education. His appeal for aid was not disappointing in the pledges taken.

To the committee, A. K. Godbold, J. S. Varnado and G. A. Simmons, who gave us the good program, is due much of the success of the meeting. The singing by the young people of the church was appropriate and praiseworthy. The hospitality of the Osyka people was equal to their reputation for whole-heartedness.

I. H. ANDING.

LONG BEACH.

I suppose that some of the people over the State that know me, think that I have either been fiddling or gone fishing, since I have had nothing to say through The Record in so long a time. But not so! Notwithstanding the fact that I am located on the coast where fish is prevalent and fish in abundance.

In January this year I resigned my work at Lyman and came to Long Beach. Upon my arrival I found quite a proposition before me, notwithstanding the fact that my predecessor, Dr. W. C. Gray, who is now pastor of the Second church, Gulfport, wrought nobly.

We have just closed a two weeks' meeting. It was our very great pleasure to have with us to do the preaching, Rev. E. S. P'Pool, of Hattiesburg, and Rev. Alex Hughes, of Lucedale, to lead the song service. Brother P'Pool is a giant in the pulpit. I never heard the gospel declared in a more simple, forceful manner. I wish our board could have stood behind Brother P'Pool in doing the work he proposed to do. He does not only lead men to Christ

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The lovely campus of twenty-eight acres, with its flowers, shrubbery and stately forest trees, affords a delightful home environment of security, comfort and quiet for the pursuit of study, and ideal facilities for recreation and outdoor sports. With an elevation of 1,100 feet above the sea, a delightful winter climate, dormitories and class rooms equipped with modern conveniences, the health record of the Institution is unsurpassed in all America. The absolute freedom from malarial diseases has attracted a large patronage from the lower South since before the Civil War.

To these natural advantages the city of Atlanta adds unparalleled opportunities to profit by contact and acquaintance with the world's great leaders of thought and action. No other city in all the South approaches Atlanta in its power to attract the world's great lecturers, statesmen, authors, educators, theologians, artists, singers and musicians. By special arrangement many of these are introduced from the College platform and all are accessible to Cox students at a minimum of expense.

The course of study is that of A Grade colleges, supplemented by elective courses in Piano, Voice, Violin, Theory, Harmony, Counterpoint, Oratory, Drawing and Painting, Domestic Science (Cooking, Dressmaking and Millinery), Stenography and Typewriting. The schedule of work is arranged to give the greatest flexibility to the curriculum, and the individual requirements and talents of the student are made the basis for the selection of her studies. The tuition fees and college expenses are remarkably low, it being the policy of the College to

afford its students the maximum opportunities for advancement at the lowest possible expense.

The next session will open September 14, 1915. Write for catalogues and full information.

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To parents and prospective students who will fill out the coupon below we will send free, for your examination, a handsome Annual, edited and published by the young ladies of Cox College & Conservatory, and picturing by photographic engravings almost every feature of the life and work of the Institution. If you are unable to accept our cordial invitation to visit the College in person, fill out the coupon below. This Annual will give you an interesting picture of the life your daughter will lead at Cox.

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Rev. C. Lewis Fowler, A. M., B. D.,
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Address

to be saved, but he gives the church a new vision of the kingdom of our Lord, and leaves them with a renewed determination to make Christ King in their lives.

Brother Davis, Brother P'Pool's singer, was providentially kept away from us, but God overruled and sent us Brother Alex Hughes, of Lucedale. It is needless for me to say that this was well done, for everybody that knows Brother Hughes, knows how he can win men for Jesus with that sweet mellow voice.

He is not only full of song, but he is filled with the Holy Spirit.

Any pastor that needs help in a revival will not make any mistake in securing these brethren.

The visible results of the meeting were twenty-three additions to the church, thirteen of whom were for baptism.

May God's richest blessings rest upon these brethren as they go.

J. R. McCARDLE.

ASHLAND, KY.

Brother F. J. Harrell closed last Sunday night a meeting with my church that was a great blessing.

Thirty-three were received for baptism. His preaching is strong, Scriptural, pointed, clear. He is also fine as a personal worker.

His home is in Texas, but he is working with the Blue Mountain evangelists of your State.

Fraternally,

W. C. PIERCE, Pastor.

Teacher Training Course

1. "The New Convention Normal Manual" (Spilman, Leavell, and Burroughs); cloth, 50 cents; paper, 35 cents.
2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
3. "Talks with the Training Class" (Slattery); 50 cents.
4. "The Seven Laws of Teaching" (Gregory); 50 cents.
5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents.
6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
8. "New Testament History" (Maclear); 30 cents.

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WHEN WRITING OUR ADVERTISERS
PLEASE MENTION THIS PUBLICATION

SUNDAY SCHOOL LESSON

BY A. J. AVEN.

1 Kings 10:1-10, 13.

Introduction.

"After Solomon had completed his great building operations, the Lord appeared to him in a vision, as He had appeared to him at the beginning of his reign. In the second vision the Lord told him very emphatically that, if he and his descendants would fully obey Him, the kingdom would be preserved unto him and his family perpetually; if, however, there should be a departure from the Lord, the kingdom would be taken away and the house of the Lord would no longer be honored by the nations. The Lord renewed the promise He had made to David. The kingdom became strong during these years of Solomon's administration, and was respected by the nations of the world. It was because of this marvelous prosperity that the incident which we study today was possible. We shall do well to trace the New Testament references to the visit of the queen of Sheba to Solomon and note the spiritual lessons that may be suggested by them."

The Lesson Teachings.

The Test.—It is a fine thing to make a good showing in religious matters, but it is a better thing to be able to stand the test that the world may put to us. Too often, I fear, we are not able to prove to the world as convincingly as we should that our religion is worth all we claim for it. If we as Christians live as we should and as our Master intends and desires that we should, we will be able to answer all the hard questions that may be put to us by the outside world. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came." For what did she come? To open up treaty relations? To adjust trade relations? To settle boundary lines? To suggest an alliance for mutual strength? To ask his assistance against some invading enemy? No. None of these things seemed to claim her visit. It seemed merely to satisfy her curiosity. She had heard of his fame especially for wisdom, and she wanted to see whether or not he was as great as he was reported to be. Sometimes, it may be people are influenced to go to church through curiosity, and on attending the service, if the preacher and those who are responsible for the services are what they ought to be, the curiosity may be turned into interest, and then repentance and faith. She seemed also to want instruction, for it was Solomon's fame concerning the name of the Lord that most attracted

her. Possibly she was of a religious turn of mind and had come to see this wise man. It is a good thing for all who have the government of their country on their hands to try to learn all possible and to seek God's guidance. The one who is willing to be instructed in the things pertaining to the Lord, will surely receive the instruction required for his best welfare, and for the best welfare of the institution which he represents. "Then was brought unto Him one possessed with a devil, blind and dumb, and He healed him, in so much that the blind and dumb both spake and saw."—Matt. 12:22.

The Royal Equipage.—Extravagant dress is not at any time to be commended, but dress in accordance with one's rank and means is commendable. She represented royalty visiting royalty, so she brought enough for her own entertainment. She was willing to purchase wisdom at any price. This illustrates well the truth that we should be willing to purchase God's grace and the wisdom of Christ's love at any price. Are we required to give our children to Him for service in the foreign field? We should not hesitate to do it. Are we asked to sacrifice our means for His service? We should not hesitate to do it.

Solomon's Generosity.—The great king was very polite and obliging, and answered all her questions. To the seeker after Christ we should be careful to answer intelligently all questions which may be put, some may sound foolish to us, but we must understand that because we are familiar with the things pertaining to the Lord, is no reason that others less blessed in training should be. Let us not treat any earnest question lightly. It is probable that Solomon at this time was very proud of his temple and worship and gave very careful explanation of it all to the queen. We should be careful to explain the way of salvation to all seekers after truth, but let us see to it that we do not inject a personal and foolish pride resulting from the great church and eloquent pastor.

The Queen Convinced.—Seeing is believing. When the queen had seen it all for herself, she was convinced that it was true. She was frank to acknowledge that the report was less than the real facts. But of all the things most commended was his wisdom. "Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." She bursts into almost an apostrophe, and praises the Lord who delighted in such a

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Religious Papers Look Into Pellagra Remedy

J. B. Keough, a special investigator appointed by the Religious Press Advertising Syndicate to look into the merits of Baughn's Pellagra Treatment of Jasper, Ala., reports that there is no doubt this new treatment cures pellagra. He says he has satisfied himself that the company has cured hundreds of cases of pellagra and that in the few cases where the medicine has been taken too late to effect a cure, the money has been refunded.

This company has issued an important book on the treatment of pellagra in which they show that they can cure pellagra and also agree to refund every cent in case they do not cure the disease. If you have pellagra, why suffer longer when this real cure is at hand? Write for the booklet today. Address American Compounding Co., Box 587-Y, Jasper, Ala.

ANNOUNCEMENTS.

The Baptist Record is authorized to announce
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king and had put over his people to do justice.

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SHUQUALAK.

It was a real joy recently to have with us in our home, and with us in a great meeting, Rev. W. C. Garrett, wife and son, of Sulphur, Okla.

Brother Garrett's preaching had the right ring. His son Jesse Hill, was just as faithful in singing the gospel, and the rest of us tried to witness for Christ in prayer and personal work, and the Lord gave us a great meeting. At the close the pastor baptized eight fine boys; one little girl was received, but not yet baptized. Two were received by letter. The church was greatly edified and strengthened, and we expect good results to follow all along. We rejoice over the success. "Bless the Lord, O my soul, and all that is within me, bless His holy name."

Brother Garrett is a native of Mississippi. We knew him as a brother beloved some years ago before he went West. We now know him better, and know him as a mighty preacher of the gospel that we all love so well. This pastor would love to see him return to his native State.

T. R. PADEN.

LOGTOWN.

We have just closed a good meeting at Logtown, Brother Webb Brame preaching, and it was well done. I want to say it has never been my privilege to labor with a more consecrated Christian gentleman than Brother Brame; to know him is to love him. One accession to the church and the membership strengthened and helped.

A. H. MILLER, Pastor.

CLAXTON, GA.

I am in a meeting with Dr. Elliott. We have had twenty-eight additions by letter so far, and a number by letter. The services continue indefinitely. More than 200 were turned away last night.

W. E. FENDLEY.

June 28th, 1915.
Mr. Sampleson is a very irascible man, and is in the habit of punishing his boys severely. Not long since he observed that one of his sons needed a new pair of trousers. He scolded the boy for wearing out his clothes so fast.

"Pa, no trousers can last any time the way you hits," replied the son, reproachfully.—Tit-Bits.

NEWS IN THE CIRCLE

MARTIN BALL

Pastor T. J. Moore has resigned at Purvis and the church has called Rev. J. W. Culpepper, of Poplarville. It is thought Culpepper will accept.

Pastor A. G. Alderman leaves the Portland church, Louisville, Ky., and accepts a call to the church at Bolton, S. C. He goes to Bolton, August first.

Rev. W. J. Couch, of Aurora, Mo., will celebrate his golden wedding the 24th of this month. Brother Couch served well in the Confederate army. He has been exceedingly successful as a soul-winner.

The church at Eddyville, Ky., has called Rev. H. M. DeMoss, of Lexington. He has just completed a three-year course in the seminary at Louisville and is well qualified to enter the work.

The Word and Way, one of our most interesting exchanges, comes out in a beautiful new suit. A splendid educational number. Some fine photos of Missouri College buildings. It is in every way an excellent issue.

Dr. C. F. Aked, who pretended to be a Baptist for a while; now pastor of the First Congregational church of San Francisco, Calif., is on a trip to Honolulu, and has engaged a Jewish rabbi to supply his pulpit during his absence.

Pastor J. A. Ousley has just closed a gracious meeting at Duncan. Dr. Harry Leland Martin did the preaching. There were several additions to the church. The baptism Tuesday at noon was beautiful.

We appreciate very much some encouraging words from our splendid secretary, Dr. Lawrence. The situation at Clarksdale is exceedingly hard to manage, but the Lord is leading us on, and giving a measure of success.

The splendid baccalaureate sermon preached by Rev. Zeno Wall, of Columbia, is on our desk. It is helpful reading and must have charmed every one who attended the commencement at Clinton. The text was I Cor. 16:13.

We appreciated a flying visit from Pastor J. R. G. Hewlett, of Charleston. He has just closed a good meeting in his church, in which he received eight additions to the church. The work is going forward nicely. Sunday School has entered the A-1 class.

The great Palacios Texas Encampment opened July 14. Dr. J. B. Gambrell ("Uncle Gideon") will speak to the preachers one hour each day. This would well repay the preachers for the time and expenses of attending. But there are other splendid attractions.

The First church, Chickasha, Okla., W. T. Rouse, pastor, has just closed a great meeting. President Lee R. Scarborough, of the Fort Worth sem-

inary, did the preaching. There were thirty-five additions—twenty-six by baptism. The church was much revived.

Dr. R. G. Bowers, who has so acceptably served the First church of Little Rock, Ark., has resigned to take effect August 11. He is considering three invitations: Paducah, Ky.; Abilene, Texas, and Broadway church, Ft. Worth, Texas.

Rev. C. A. Woodson has an excellent article this week in the Western Recorder, on the subject of how the churches should deal with dancing members. He suggests a symposium in the papers that we may all agree on this matter. The young people are going wild on dancing.

About as unkind thing as I have seen lately is a thrust at the church at Tocopola, appearing in "The Baptist Flag." Three of the neighboring churches have agreed to co-operate with Tocopola and locate a pastor. This action is referred to as episcopacy, and soon the board will appoint a pastor. A thing the board will not do. Shame!

The encampment at Blue Mountain closed last Sunday. The attendance was good. Every speaker and lecturer appeared at his proper place. The memory of much pleasure and abiding blessings of many spiritual uplifts and great intellectual treats linger with all who attended. Dr. T. L. Holcomb was elected president of the executive committee, and Dr. W. A. Whittle, secretary.

The Landmark Sunday School literature is now issued from Texarkana, Texas, instead of Little Rock. Anybody has a right to publish any kind of literature, but why do it when the Sunday School Board at Nashville gets out the best? If Catholics could, they would put all Baptists out of business; if some Landmarkers could, they would follow the example of Catholics. Not the spirit of the Master.

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1. "The New Convention Normal Manual" (Spilman, Leavell and Burroughs); cloth, 50 cents; paper, 35 cents.
2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents.
3. "Talks with the Training Class" (Slattery); 50 cents.
4. "The Seven Laws of Teaching" (Gregory); 50 cents.
5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet.
6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents.
7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents.
8. "New Testament History" (Maclear); 30 cents.

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- "The Making of a Teacher" (Brumbaugh), \$1.00.
- "Secrets of Sunday School Teaching" (Pell), \$1.00.
- "The Monuments and the Old Testament" (Price), \$1.50.

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BAPTIST SUNDAY SCHOOL BOARD

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The alumni of Furman University, S. C., are making an effort to build an athletic field, to cost \$10,000. It will be named the "Manley Field," in honor of Dr. Charles Manley, who was president of the university for fifteen years.

Evangelist T. T. Martin is conducting a meeting this week at Lula. Storms and rain have interfered very much, but the congregations are good and Brother Martin gives them the gospel.

Joe: "What is the easiest way to drive a nail without smashing my fingers?"

Josephine: "Hold the hammer in both hands."—Ohio Sun Dial.

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HON. P. S. STOVALL'S DATES.

Hon. P. S. Stovall, candidate for Governor, announces the following speaking dates for the week of July 19-24. All are cordially invited to be present at these speakings. Ladies are especially invited.

- Meridian Shops, Lauderdale County—Monday, July 25, 12:30 p. m.
- Meridian (city), Lauderdale County—Monday, July 26, 8:30 p. m.
- Patrons Union, Lake Newton County—Tuesday, July 27 (picnic)
- Hickory, Newton County—Tuesday, July 27, 8 p. m.
- Philadelphia, Neshoba County Fair—Wednesday, July 28, 10 a. m.
- Noxapater, Winston County—Wednesday, July 28, 3 p. m.
- DeKalb, Kemper County—Wednesday, July 28, 8 p. m.
- Scobba, Kemper County—Thursday, July 29, 10:30 a. m.
- Porterville, Kemper County—Thursday, July 29, 2 p. m.
- Shuqualak, Noxubee County—Thursday, July 29, 8 p. m.
- Brooksville, Noxubee County—Friday, July 30, 2 p. m.
- Macon, Noxubee County—Friday, July 30, 8 p. m.
- Summit, Pike County—Saturday, July 31, 3 p. m.
- McComb, Pike County—Saturday, July 31, 8 p. m.
- Grange Hall, Lincoln County—Monday, August 2, 10 a. m.
- Union Church, Jefferson County—Monday, August 2, 1 p. m.
- Lucien, Lincoln County—Monday, August 2, 4 p. m.
- Brookhaven, Lincoln County—Monday, August 2, 8 p. m.

Our "JITNEY" Offer—This and

DON'T MISS THIS. Cut out this slip, enclose with 5c to Foley & Co., 2843 Sheffield Ave., Dept. R, Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup; Foley Kidney Pills, for pain in sides and back, rheumatism, headache, kidney and bladder ailments; and Foley's Cathartic Tablets, a wholesome and thoroughly cleansing cathartic; especially comforting to stout people.

AN AUTOBIOGRAPHY OF NORVELL ROBERTSON, SR.

(Introduction by W. P. Chambers)

Among the emigrants that came to Southeast Mississippi in the early days of its statehood was a Baptist preacher by the name of Norvell Robertson, who, with a number of his friends from Jefferson county, Ga., arrived in the locality now surrounding Hattiesburg, about the last of January, 1818. He is best known as Norvell Robertson, Senior, because he had a son of the same name, who was also a Baptist preacher, and who attained considerable prominence among the Baptist ministers of the southern half of the State.

He died on his plantation on Leaf river about ten or twelve miles east of where the town of Collins, Miss., now is, in September, 1855. He sleeps in an unmarked grave by the side of his wife, near where the family residence stood at that time.

After he had completed his eightieth year, and being a hopeless cripple, after a long life of great activity, he wrote an autobiography, which he divided into two parts. First, he gave a sketch of his secular life, by outlining its principal events and then turning to the spiritual side of his nature, he related many of his experiences as a seeker after salvation, of his call into a broader field of work, and a brief glance at his ministerial activities.

This autobiography was never published. Though it is well written, indeed—every page showing evidence of scholarly culture, the style is sometimes so prolix, and events are described with such circumstantial minuteness, that it would prove tiresome to the general reader.

The writer has a MS. copy of this autobiography, and has it in his mind to make such extracts therefrom as seems to him would be interesting and profitable to those who read them.

The venerable author, looking backward over more than four-score busy years, says:

"In bringing out a biographical sketch of my life, I would not have it thought that I consider the history of my life sufficiently eventful to entitle me to a distinction above the generality of my contemporaries; but impressed with the truth of the assertion of an inspired writer that the ways of a man are not in himself, my principal object is to trace the leading incidents of my life with a special reference to that unseen hand that has kept me in existence, and has guided and guarded my steps through all the scenes and vicissitudes of my earthly pilgrimage. And this I do, more for my own sake than for the benefit of any other person, hoping that a retrospect of the goodness of God to me will be a means of inciting my gratitude to Him who has so often supplied my wants, and protected me from evils which, without his interpretation must have proved fatal to me. It may also, if sanctified to that end, be of some use to my children and other friends who may chance to peruse it after I shall have ceased to

be seen on the stage of life. T them these lines are dedicated."

Trusting that God may bless the effort here made to bring our lives in touch with one who entered into the rest of the people of God nearly three-score years ago, these extracts are submitted.

Of his ancestry, our autobiographer says:

"I have no means of tracing my pedigree further back than my paternal and maternal grandfathers. My father's father, whose name was Jeffery Robertson, when he began in the world, settled in Chesterfield county, in Virginia, on the south side of James river, some twenty-five miles from the city of Richmond. His settlement contained 105 acres of land, on which he lived and died at the age of seventy-five, after raising eight children, and at his death was possessed of a few slaves.

"My mother's father, George Norvell, was a citizen of Hanover county, on the north side of James river, twelve miles from Richmond. He was tolerably wealthy, but being opposed to her marriage, he never gave my mother anything but a negro girl."

Of his birth and boyhood, he says:

"I was born the 22nd day of May, 1765, in Buckingham county, Va., near the line dividing it from Cumberland, and shortly after was removed to the latter county, in which I was brought up and resided till the last of November, 1786, when I left my native country for the State of Georgia. My father, whose name was Jeffery Robertson, was in quite moderate circumstances, and did not possess the means of giving his children much education. Besides, about the time of my birth the disputes between the English Ministry and the American Colonies commenced, which subsequently occasioned a revolution and resulted in securing to the colonies a place among the independent nations of the earth. It may be said, therefore, that I was raised in the time of the American Revolution, when all was bustle, confusion and distress.

"Nevertheless, there were neighborhood schools occasionally, to which my father sent me, and if the teachers that I was placed under had been competent to the office of teaching, and if the whole time I went to school had been included in one or two terms, I should probably have received a tolerably good country education. But it was far otherwise.

For in the first place I had to go to school when an opportunity offered, and when the term expired, an interval would follow long enough for me to forget a great part of what I had learned. And, secondly, the schoolmasters of that day depended upon doing everything through fear. They exercised so much despotism with me, that it aroused within me a deep and settled aversion to going to school.

"It may be proper to observe that my father at the time of my birth, and several years thereafter, followed the occupation of an overseer. He then settled on unimproved land of his own which made it necessary for

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me to be confined to domestic affairs. * * * Hence, there was an interval of six or seven years that I did not go to school at all. In this time I had forgotten about all I had ever learned, except reading, in which I had improved, because of a natural taste therefor.

"At the age of about fifteen years I began to feel the need of an education, and set about improving myself in writing and arithmetic, with no instructor except a book entitled, 'The Young Man's Companion.' Subsequently, I had an opportunity of going to school about six weeks, in which time I learned more than in all the schooling I ever had up to that time."

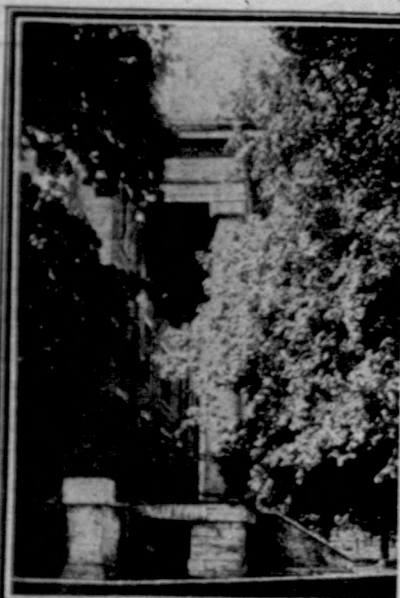
He here alludes to the fact that he had only one brother who was five years and five months younger than himself. This younger brother bore their father's name, and was always treated with far more consideration than he was. In fact, he himself was seemingly regarded as an inferior, and was treated accordingly. To such an extent was this partiality manifested that the elder son became diffident in disposition, distrustful of his own abilities, and sadly lacking in that spirit of self-assertion, some measure of which is essential to a successful career among men.

"It is a singular fact that he never alludes to his mother as helping in any way to shape his life or mold his character."

We do not even know her name, except that she was George Norvell's daughter, and the wife of Jeffery Robertson.

THE FOOTBALL OF EMPIRES.

What is the "football" of the great empires today? In this world war what is it that the great powers are struggling to put across the goal line? Belgium and Poland have been thought of as fields on which the fierce game is being fought out. But there is another battle-field in the present war that for thousands of years has been the world's most important battle-ground. An article to be published in The Sunday School Times of July 17, will tell how and why the greatest empires the world has ever seen have struggled on this field for the possession of "the football of empires." A three-weeks' free trial of the paper will be sent to you, and a few of your friends, upon receipt of a post card request addressed to The Sunday School Times Co., Philadelphia, Pa.



Mississippi Woman's College

WOMAN'S COLLEGE DAIRY.

Brethren R. W. Bryant and W. J. Cleveland are in charge of the college dairy. Eighteen fine cows, nearly Jerseys, give us a plentiful supply of sweet milk, butter milk and butter. We are also raising a fine lot of blooded pigs. About ten acres of college land is planted in vegetables and furnishes an abundance of vegetables during much of the season.

ATHLETICS.

Athletics, under proper circumstances and reasonable restrictions, is encouraged at the Woman's College. The basket ball team played this season fewer games than usual, but won every one. The game of volleyball has been introduced the past season and was thoroughly enjoyed by a large number. Tennis, of course, was as popular as ever. A new athletic feature was the track meet between the Philomatheans and Hermenians. In inclement weather basket ball was played in the spacious gymnasium.

HOME SCIENCE.

The home science department covers a course of four years. The equipment comprises a cooking laboratory fitted with electric ranges, refrigerators, lockers and sinks, a sewing room furnished with new Singer machines, and a large lunch room. The full course includes sewing, planning, preparation and serving of meals, house furnishing and house sanitation, home nursing and emergencies. The department is under the supervision of Miss Annie May Patterson, a full graduate of the I. I. & C. in both the home science and the literary course.

THE ART DEPARTMENT.

Miss Mildred Saunders, a graduate of Blue Mountain College and a student of the Art Institute of Chicago, will have charge of the art department. Miss Saunders has had charge of the art department of the West Point Christian College for the last three years.

THE MUSIC DEPARTMENT.

Our music department for the coming session will be fully up to our high standard. Miss Stevens, of the voice department, will not be with us on account of bereavement in her family, and her place will be taken by Miss Mary Salome Garnett, of Mobile, Ala. Miss Garnett is a graduate of the best conservatories, a student of high grade European masters and a teacher of eight years' successful college work. We expect our glee club to be a great attraction again next session.

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No description of the Woman's College would be complete without a reference to the heroic woman who for three years has held what is perhaps the most important position in its faculty. Mrs. Batson is the only lady principal we have had and she is the only one we want to have. Sweet in face, strong in character, winning in disposition, and loving in heart, she has made her life felt in the life of every student. The old girls will be delighted to see her again at the opening of the session. The new girls will soon love her as a sister and as a mother.

OUR VICE-PRESIDENT.

We call attention to the modest

J. L. JOHNSON.



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MARION, ALA.

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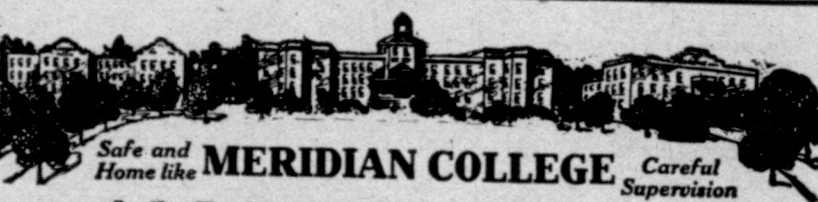
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WARING.

If it had been anyone else who mysteriously disappeared, we might not have thought strange, but it was Waring, and when he went we missed him. The men who worked in the sand-pits might be with us one Sunday, and before another week had passed might have disappeared. But Waring, when he went, was missed. This, of course, was because he was Waring.

He first came to my attention one spring evening. The Browning Club met with Professor Francis that evening, and we were reading the poem, "Waring," when I was called to the door to see a man who was inquiring for me. Before I spoke to him, a late-comer who was a member of the club, stepped in and asked me which poem we were to read. I replied "Waring."

"Yes, sir; sure," the man at the door said, "that's me, sir!"

A working man, neat in appearance, stood there smiling.

"Yes, sir; my name is Waring," he said, "at service, sir. Can I get work by you, sir? They tell me I must see you, and that there is, may be, work at Garwood. I am a good man. Sure, I work by Colonel Waring."

At that time the late Frank W. Morse was manager at Garwood, and the man, inquiring for him, had been misdirected to me. I was unable to answer his question, and explained that I was not the man he was seeking. Something about him was particularly interesting, and the nonchalance with which he had mentioned the name of the New York street commissioner, together with his advent at the time when we were reading the Browning poem, and with his insistence on the name as his own, put accent to my interest.

"If you do not find work at Garwood," I said, "go down to New Orange, and you might get work there in the sand-pit."

The following Sunday I found him among those in attendance at the mission at New Orange, of which I was superintendent. He had obtained employment there and with several of the other men came into the mission. It was then that I found that he was an Italian who could read quite well and could sing better.

He was regular in attendance from

the first, and soon became a general favorite, maintaining the name that he had given me with something like pride. He was interested in the mission, and I gave him a Bible.

Professing that he was not a Catholic, and showing intelligent comprehension of religious faith, we anticipated his identifying himself with the church. He had spoken of doing this, when in October he disappeared.

We had the Browning poem on the lips:

"What's become of Waring, Since he gave us all the slip, Chose land-travel or seafaring, Boots and chest, or staff and scrip, Rather than pace up and down Any longer London town?"

The inquiry was in vain. The man was not to be found.

It was more than eleven years later when an Italian Protestant came to me and asked me to obtain for him a supply of Italian Scriptures to take with him to Italy to his old home. He stated that he felt it to be his duty, as the circulation of the Word in the vernacular was prohibited in Italy, and that as he had found it precious, he wanted his friends to share his treasure. I asked him about his conversion.

"I owe it to a heathen," he said. "I was a barber in Newark, and next door was a Chinese laundry. One day an 'old clothes' man brought the laundry-man some clothes that he had taken from a railway siding, where a man had been killed by the cars. The clothes belonged to the man who was killed, and were in such good shape that he, the Jew, wanted them washed so he could sell them in a second-hand shop. When the Chinaman overhauled them he found in a pocket an Italian Testament, and he tossed it to me. I began to read it, and it led to my attending church and to my conversion. I have the book yet."

He took a Bible from his pocket, and handed it to me. Opening it carefully, I recognized on the fly-leaf my own writing:

"Presented to Waring." It was the identical book that I had given Waring. Recalling the date when he disappeared, I had the Evening Journal of Newark looked up, and found that that morning, nearly twelve years before, the body of an unknown Italian had been found beside the railroad where he had evidently been struck by a locomotive. Waring's disappearance was explained. The man, Victor Carosuli, who had his Bible, returned to Italy as a colporteur.

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